AMERICAN ORIENTAL SERIES
VOLUME 8

A GRAMMAR
OF THE
PHOENICIAN LANGUAGE

AMERICAN ORIENTAL SERIES

VOLUME 8

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AMERICAN ORIENTAL SOCIETY
NEW HAVEN, CONNECTICUT
1936

A GRAMMAR
OF THE
PHOENICIAN LANGUAGE

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AMERICAN ORIENTAL SOCIETY
NEW HAVEN, CONNECTICUT
1936

REPRINTED 1952

Lithoprinted in U.S.A.
EDWARDS BROTHERS, INC.
ANN ARBOR, MICHIGAN
1952

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PREFACE

It is now almost three quarters of a century since the last Phoenician grammar appeared, and though much material in that language has come to light in the interim, there has been but little grammatical discussion. In the last few years the horizon of Phoenician studies has been pushed very far back with the discovery of the early Byblos inscriptions and of the related language of Ras Shamra, and it seemed desirable to have a new presentation of the material prepared with the use of modern linguistic method.

The basis of the present grammar is the language of the Phoenician alphabetic inscriptions. Therefore, the dialect of the Ras Shamra (Ugarit) texts and the Canaanisms of the Amarna letters will be touched upon here only for the light they cast on Phoenician.[1] By the same token, however, the development of the Phoenician alphabet must be discussed at some length, since that is the medium in which our material appears, and an understanding of its nature is necessary for the evaluation of the data. The present grammar includes, therefore, an account of the origin and nature of the Phoenician alphabet.

Of the literature on Phoenician, mostly articles on individual inscriptions, some works are of general scope. The only full grammar is Paul Schröder's classical Die phönizische Sprache (1869). In 1898 Mark Lidzbarski published his Handbuch der nordsemitischen Epigraphik, a fundamental work which contains, among other things, a selection of West-Semitic inscriptions, a Canaanite-Aramaic glossary and a survey of grammatical forms. These inscriptions, edited with copious notes, appeared in G. A. Cooke's Text-Book of North Semitic Inscriptions (1903) and in Lidzbarski's Altsemitische Texte I: Kanaanäische Inschriften (1907). Between 1902 and 1915 Lidzbarski published his invaluable Ephemeris für semitische Epigraphik, in which new material is discussed. Phoenician inscriptions are collected in Part I of the Corpus Inscriptionum Semiticarum, and later finds appear in the

[1] West Semitic, and in some instances specifically Canaanite, elements in the Old Assyrian texts from Cappadocia, in the oldest Royal Assyrian texts, in Palestine cuneiform tablets of the Amarna age, and in the Ächtungstexte of Egypt do not come within the scope of this grammar. Not only do they antedate a time at which we can definitely speak of a Phoenician dialect proper, but they also reflect in most cases local West-Semitic dialects which may have been different from the contemporary speech of Phoenicia.

Répertoire d'épigraphie sémitique. Punic and Neo-Punic material is treated by J. A. Chabot in the Journal Asiatique 1916–1921. Of grammatical discussions, the two articles by Friedrich, ZS 1922.3–14; 1923.1–10 must be mentioned here.

This grammar is based upon a new collation of the material. The inscriptions were studied first, and external and comparative evidence added later. In inscriptions from the Neo-Punic period I have probably missed much that is important. The writing on these stones is so ambiguous that I have restricted myself to those words and forms which were reasonably certain, omitting all that was doubtful. In the search for Phoenician material preserved in foreign scripts, I have had to go directly to the literatures of the neighboring peoples. For the Egyptian transcriptions I have relied upon Müller, Burchardt and especially Albright. For the Akkadian, I have combed through the Royal Annals and the collections of private correspondence, since there was no previous collection of Canaanite material from cuneiform sources. In the Classical field there exist almost complete lists of Phoenician transcriptions in Samuel Bochart's Phaleg et Canaan (1692) and in Gesenius' Scripturae Phoeniciae Monumenta (1837). However, in order to avoid the great number of doubtful cases which these lists necessarily included, and in order to make use of recent critical editions, it became necessary to go back to the individual works of all authors who were known to include Phoenician material. From the resulting long lists of Egyptian, Akkadian, Biblical and Classical transcriptions of Phoenician words, restricted to cases which were fairly certain, I have been able to use here only those for which good Phoenician equivalents could be found. The other loanwords and transcriptions, whose Phoenician originals are uncertain or unknown, are not included here since they can not as yet be utilized for lexicographic or grammatical study.

The collection of the material was in itself a comparatively routine matter. In the work of evaluating it, however, I am indebted to a number of persons to whom I am happy to express here my obligation. Mr. Edward T. Newell, president of the American Numismatic Society, enabled me to study his very rich collections of Phoenician coins. Professor Battiscombe Gunn of Oxford, then curator of the Egyptian section of the University Museum, was kind enough to explain many intricacies in the development of Egyptian writing. With Professor W. F. Albright, the influence of whose published work must appear throughout the following pages, I have had the rare pleasure of discussing some of the more complicated problems, in particular that of the Egyptian transcriptions. Professor Roland G. Kent has always

given readily of his time, and his keen analysis of linguistic questions has been of the greatest assistance in this work. To Professor James A. Montgomery, however, and to Professor E. A. Speiser, I owe an exceptionally great debt. This work has gained so much from their advice and direction that no expression of gratitude can be commensurate with the obligation I have incurred. They have been constant guides from the very inception of the work and a source of much-needed criticism during its progress.

NOTE: In the arrangement of this grammar first place is always given to the standard language of the Phoenician cities. Dialectal developments are separately noted. Material which is less important or doubtful or which applies only to individual words, is printed in indented paragraphs. The references for the Phoenician words occurring in the text will be found in the Glossary. The classical and other transcriptions will also be found in the Glossary, under their Phoenician equivalents.

INTRODUCTION

§ 1. The Sources for the Study of Phoenician

The Phoenician language is properly the speech current in ancient times in the Phoenician cities, in Tyre, Sidon, Byblos and the neighboring towns. The alphabetic inscriptions from these cities are written in a dialect which contains certain specific characteristics as against other Semitic dialects, and which is called Phoenician. Inscriptions written in Phoenician have been found not only in the ruins of these cities, but also at many points along the Mediterranean shores, on the sites of ancient Phoenician colonies.[1] These colonial inscriptions are Phoenician in language. They have definite linguistic peculiarities in common with the inscriptions from Phoenicia proper, and they are written in the same epigraphic style.[2] In the Aramaic inscriptions the alphabetic characters have slightly different forms, so that epigraphic style becomes in itself an indication of the language of an inscription. Comparatively few inscriptions have been found in Phoenicia itself. The earliest known are the recently found inscriptions of the kings of Byblos, ancient Gubl, ranging from the 13th to the 10th centuries B.C.[3] The next few centuries have been rather poor in their yield; the bulk of material from Phoenicia is late and consists largely of royal stelae dating from the 5th to the 2nd centuries B.C. Outside Phoenicia, the inscriptions fall all within this late period. In the Phoenician cities of Cyprus numbers of royal inscriptions have been found, all of about the 4th century B.C. In Attica, Phoenician metics left a few stelae, ranging from the 4th century B.C. almost to the turn of the era. In Egypt too, by the side of Aramaic papyri and inscriptions, Phoenician

[1] List of Inscriptions, p. 157.

[2] Among the most noticeable of the peculiarities of Phoenician inscs. are the lack of vowel letters, the 3 m. sg. suffix י— (ה— and ו— in Byblos, א— in Punic). In lexical material the word בן 'son' (as against Aramaic בר) is a very useful criterion, since it occurs in a majority of the inscs. The differences in epigraphic style between Ph. and Aram. inscs. are treated in NE 175 ff., 186 ff. The one case of confusion between the styles is in Krug. 40 (see חרוץ in Glossary). Note that pre-exilic Hebrew and Moabite inscriptions, which are linguistically related to Ph. as against Aram., were in the Ph. epigraphic tradition.

[3] Earlier inscs. from Byblos, some perhaps in the Ph. alphabet: Albright, AJA 38 (1934).198. Cf. also the Balu'ah stele RB 41 (1932).417; Bulletin ASOR no. 49.28, no. 51.17. Tell-ed-Duweir insc.: PEF 1934.176, 179.

inscriptions, mostly from the Persian period, have been found, including the many graffiti of visiting sight-seers on the temple walls of Abydos.

By far the largest number of Phoenician inscriptions come from the colonies in the Western Mediterranean; they are more properly called Punic. There are a number of differences between these inscriptions and those from the home country. The Punic script had become more cursive, though it remains true to the Phoenician epigraphic style, and the language betrays at times the mixed Phoenician-Berber ("Libyphoenician") population of these western colonies. Some inscriptions have been found on Malta and the other islands, while in Carthage thousands have been unearthed, most of them short votive tablets to the goddess Tanit.[4] Many more come from the other cities of the North African coast, where the Berber element was much stronger. After the destruction of Carthage these North African communities lost all contact with Phoenicia, and the script, no longer restrained by the conservative tradition of the mother cities, becomes cursive to the point of illegibility.[5] The inscriptions of this period, called Neo-Punic, are of great interest in that they make frequent use of certain letters to indicate the vowels of the Phoenician words; they are, however, very difficult to read and must be used with caution.[6]

Another source of Phoenician material, which, while interesting, is limited in extent, is contained in the ancient seals and coins.[7] The seals are mostly from the early period, from Phoenicia proper; the coins, on the other hand, date from late in the 5th century B.C. and onward, and are found both in the Phoenician cities and in the colonies. The legends are very short, giving the name of the king or city, often in abbreviated form. The same difference in epigraphic style between Phoenician and Aramaic writings which was noted in the case of inscriptions obtains also in coins.

All this material, consisting as it does of actual remains of the written language, must form the basis of all grammatical work. Much

[4] This is hardly the true pronunciation of the name; cf. the spelling תינת, variant to the usual תנת, and TAINTIΔA, CIS I, 1 p. 287.

[5] This development had already reached an advanced stage in private Phoenician writing, cf. Krug. 4.

[6] In general, the inscs. must be treated with discretion, especially in distinguishing dialectal variations and reflections of current pronunciations from scribal errors; see R. G. Kent, The Textual Criticism of Inscriptions.

[7] See in Bibliography, for seals: Levy SG, Cl.-Gan. S; for Ph. coins: Hill, Rouvier, Babelon (chiefly for Cyprus), Macdonald; for Pu. coins: Müller and Charrier (for North Africa), Poole and Hill's Sicily (for Sicily), Macdonald (for all Pu. areas, including Spain).

additional information, however, can be gathered from external sources. Transcriptions of Phoenician words into the scripts of other languages give greatly needed evidence as to the actual pronunciation of Phoenician sounds. Especially do they serve to give a picture of the vocalization of the language, a matter on which there is very little direct evidence, since the Phoenician alphabet does not include vowels.[8] Such transcribed words cannot, however, be allowed as evidence until it is determined which of them are actually Phoenician. Reliable criteria have to be established. (1) The best guide in this respect is furnished by bilingual inscriptions in which Phoenician names are repeated in the foreign script.[9] (2) We may also safely recognize as Phoenician those names which correspond to definite Phoenician names, such as *Bodmilcar*, which obviously represents the Phoenician בדמלקרת.[10] (3) Another trustworthy source is found in historical documents, such as royal accounts of campaigns in Phoenicia.[11] (4) Phoenician also are words which include definite Ph. divine names or which show known Ph. sound changes, thus most names in *Baal-* (as against Aram. *Bel-*), names in *Samunu* or *Esmun*, and those compounded with Phoenician verbal forms like *-įatōn* 'he gave.' From these definite cases certain inner criteria may be derived,[12] which will help to determine the suspected Phoenician affiliations of more doubtful words. These uncertain words must each be considered separately. There are many such words scattered in the various literatures. Phoenician loan-words are of interest,[13] but must be treated with extreme caution, since they will often have suffered considerable change in the language which borrowed them. Certain groups of foreign words are demonstrably Phoenician, such as the Greek names of the letters of the alphabet,[14] or the names of Phoenician gods. The statements of the ancients on the Phoenician origin of a word cannot always be

[8] It must be remembered that the transcriptions can give us only a proximate picture of Phoenician sounds.

[9] A number of such inscs. are published in NE 421 ff.

[10] Evidence from personal names must be used with particular caution, since these names often suffer extra-linguistic changes and abbreviations; see p. 33.

[11] There is greater danger of corrupted forms in sources which are less direct, such as the Greek and Latin histories which touch upon the Phoenicians and the classical geographies which give the names of Phoenician settlements.

[12] E.g. characteristic verbal forms, sound changes, or peculiar types of proper names.

[13] See in Bibliography W. Muss-Arnoldt, H. Lewy, H. Jansen. For Ph words domesticated in Greek and Latin see Boisacq, Ernout et Meillet. For the ancient dictionaries see Hes., Suidas, Etym. Mag.

[14] Nöldeke, Beiträge 134 f.

accepted,[15] and one must be especially wary of foreign etymological speculations on Phoenician words, where similarities are often forced.[16]

From these external sources a skeletal picture of the vocalization of Phoenician may be pieced together. It is particularly fortunate that there are several sources, which together cover almost the whole life-span of Phoenician. The development of the language over different periods may thus be followed, and one source often serves as a check upon another.

The earliest transcriptions occur in Egyptian texts, in stories and documents concerning Palestine and Syria, and in lists of conquered cities. They cover a period of many centuries, the earliest perhaps antedating the existence of Phoenician as a distinct language. This source is particularly important, in that Egyptian possessed a greater variety of consonants than the Phoenician alphabet; it is thus possible to check by these transcriptions the adequacy of the alphabet.[17]

Next in antiquity are the transcriptions in cuneiform.[18] The Amarna Letters, particularly important in the study of South Canaanite, contain Canaanite glosses, hybrid Akkadian-Canaanite forms, and Canaanite influence in syntax. Material from Phoenicia proper comes later, in the accounts of Phoenician campaigns in the Royal Annals, from the time of Tiglath Pileser I, c. 1100 B.C., down to the end of the Assyrian and Babylonian empires. Phoenician names appear also in the private correspondence of the Late Assyrian and Neo-Babylonian periods. The Akkadian transcriptions leave much to be desired, since cuneiform did not possess the means to indicate the full range of Phoenician sounds. An even greater shortcoming lies in the syllabic character of the script, which made it impossible to reproduce correctly certain sound-combinations, such as a two consonant cluster at the end of a word.

[15] E.g. Plutarch's statement that θωρ was the Ph. pronunciation of the word for 'ox'; cf. Fiedrich, ZS 2 (1923–24).3.

[16] Cf. Justin's etymology of the name Sidon (צדן in Glossary). Even so it gives some indication of the pronunciation of the word.

[17] See in Bibliography Voc., M. Burchardt, W. Max Müller, Ranke, G. Steindorff, J. H. Breasted, A. H. Gardiner and W. F. Albright's historical articles. See below p. 16–7.

[18] See in Bibliography, for name lists: Tallqvist, A. Boudou; for collections of correspondence: HABL, JADD; for Royal Annals: Asb., Baalu, Esar., Nabunaid, Šalm., Šamši-Adad, Senn., Tig. Pil. I, Tig. Pil. III and D. D. Luckenbill.

The Old Testament affords a useful, though limited, source.[19] A few Canaanite place-names and Phoenician names occur through its pages, the pronunciation of which can usually be reconstructed from the Masoretic tradition and the ancient versions.

The most fruitful by far of these external sources is to be found in classical literature.[20] Phoenician words appear mostly in Greek literature, Punic in both Greek and Latin. Among the earliest are the names of the letters of the alphabet, which the Greeks took over together with the Phoenician alphabetic signs.[21] Many Phoenician words and names occur throughout classical literature, especially in the histories, while the Poenulus of Plautus contains a short speech in Punic which is our only example of connected Phoenician discourse in transcription.[22] A number of Phoenician names occur in Greek inscriptions, while Latin stones from North Africa are replete with

[19] In addition to the words given in the Glossary, Phoenician place-names, not included here because their Ph. equivalents are not known, occur chiefly in the following Biblical passages: Gen. 10:15–8a; Numbers 34:7–9; Josh. 13:4–5; 19:25 ff., Jud. 1:31 ff.; 1 Ki. 17:9; Eze. 47:15–6.

[20] See in Bibliography, for Greek inscs.: CIG, IG, Dittenberger Or. Gr., Dittenberger SIG; for Latin inscs.: CIL, Eph. Epig., Waddington; for Greek authors: Appian, Apuleius, Arrian, Ath., Damascius, Dio, Diod., Diosc., Eustath., Periplus of Hanno, Hecataeus, Herodt., Jos., Polyb., Ptol., Procop., Sanch., Scylax, Stadiasmus, Steph. Byz., Str.; for Latin authors: Aen., Aug., Cicero, Ennius, Fest. Av., Gellius, Justin, Livy, Pliny, Quintilian, Sallust, Servius ad Aen., Silius Ital.

[21] Probably in the 9th century B.C., as far as is known at present; cf. C. W. Blegen, AJA 38 (1934).26 f., and J. P. Harland, ib. 90 ff. Carpenter's late date for the introduction of the Ph alphabet into Greek lands (AJA 37 (1933).8) is not accepted by these and other writers, who marshall considerable evidence against him.

[22] Louis H. Gray's treatment of these passages (see Poen. in Bibliography) is the latest and best to date. The chief criticism that can be made against it is that Plautus' Latin translation might have been more closely followed. This translation, which follows the Punic passage in the Mss, parallels the Punic almost line for line and is therefore an excellent criterion in deciding doubtful sections of the Punic. An unrecognized problem in these passages is that of the letter y, which is used where we would expect u or, more rarely, i. R. G. Kent calls my attention to the fact that the letter y was not in use in Latin in Plautus' day, so that it must have been inserted into the Mss later. It came into use in the time of the tragedian Accius, in whose day the text of Plautus seems first to have been edited. It is noteworthy that the letter appears very much more frequently in the P^A version (which is, incidentally, much clearer Punic) than in the version contained in A (the Ambrosian Palimpsest). The reason for the insertion of the y's is by no means clear. They may have been put in at random merely because the y, which occurred properly only in foreign (Greek) words, was felt to be in keeping with the foreign character of the passages. While A is considered to be the more exact Plautine text, P^A, perhaps because of use as a theatre-text, seems to contain a more exact Punic version, perhaps kept correct so as to be intelligible to part of the audience.

Punic names. Punic words continue to appear in Latin literature down to the time of Augustine, who betrays his Numidian birth in his references to current Punic speech.[23] The material from classical literature thus covers a period of almost a thousand years. Although classical scripts cannot indicate the wealth of Semitic laryngals, sibilants and emphatics, this material is of especial value in that it offers, in a fairly well-known medium, a clear picture of the vocalization of Phoenician.[24]

The direct Phoenician material and the external evidence from transcriptions would not suffice to give a good picture of the language, were it not for the comparative evidence obtainable from related Semitic dialects. The correspondence between Phoenician and Hebrew in particular is so complete that after correcting for the known differences between the two, we can project our Phoenician material along lines parallel to the Hebrew and so reconstruct the language.

Of the grammatical science of the Phoenicians themselves practically nothing is now known. One Latin manuscript, Berne codex 123 (folio 7a), tells of twelve parts of speech in Phoenician, consisting of the usual eight with the addition of the article, the "impersonal mode" (having no set person or number), the infinitive, and the "gerund."[24]

§ 2. The Position of Phoenician

Phoenician is a North-West Semitic dialect, as is evidenced by a number of linguistic peculiarities which it has in common with all the languages of that group, notably the change of initial *u̯* to *i̯*[25]: ירח 'month,' ישב 'sit.' Within the North-West Semitic division it shows greater affinity with a group of dialects including Hebrew, Moabite, the language of the Amarna glosses and the language of Ras Shamra.[26] All these, including Phoenician, possess a number of distinctive phonetic, grammatical and lexical features as against the Aramaic dialects, e.g. the article ה— as against Aramaic א—, אנך 'I,' בן 'son,' where Aramaic has אנא, בר. These dialects form, then, a

[23] See below, p. 7.

[24] The value of this evidence is greatly enhanced by studies of Greek and Latin sounds, and of the values of the letters of those alphabets at various points in their history: Sturtevant, Pronunciation of Greek and Latin; Kent, Sounds of Latin.

[24a] Isidorus Hispalensis; text published in H. Hagen, Anecdota Helvetica p. cclvi (=vol. 7 of H. Keil, Grammatici Latini).

[25] Bergsträsser I §17b, §30b.

[26] For relations within this group, as also for the differences between this group and the Aramaic, see the Conclusion, §21.

separate subdivision, which may be called "Canaanite," in contradistinction to Aramaic. The term "Canaanite" is taken here in a general sense. It is used in the Amarna letters of Palestine and of parts of the Syrian coast;[27] Isaiah uses it of the Hebrew language,[28] while the Phoenicians employed the term for themselves and for their land.[29] Even the Punic-speaking peasants of North Africa called themselves *Chanani* as late as the time of Augustine.[30] The Canaanite group will be found to comprise largely the ancient dialects of Palestine and the Syrian (Phoenician) coast. The language of the Amarna glosses from Palestine would then be more exactly named "South Canaanite," and that of Ras Shamra perhaps "North Canaanite."[31]

As far as the evidence indicates at present, Phoenician was spoken, in one form or another, for at least two thousand years. In Phoenicia itself it was spoken for over a millennium and a half. The earliest Phoenician inscription deciphered at present is from the 13th century B.C.,[32] but it shows an already settled literary language and a well-developed script. The latest full inscription found so far in Phoenicia dates from the first century B.C., but the language apparently survived well into the present era. Phoenician coins contain Phoenician legends, in archaizing script, at least as late as 196 A.D., and in the second century A.D. the language was still spoken in some sections,

[27] Amarna [mât] *Ki-na-ḫi, Ki-na-aḫ-ḫi, Ki-na-aḫ-na* (Knudtzon 1577). It is hard to define the limits of this Canaan as against northern Syria, which is called Amurru. Ugarit (Ras Shamra, cf. Albright, JPOS 12 (1932).185) is in *Kinaḫḫi* according to Amarna letter 151.55, while Gubla (Byblos), seems to be in Amurru; see Knudtzon 1133.

[28] Is. 19:18, שפת כנען.

[29] On coins found in Berytus, ללארכא אש בכנען represents *Λαοδικείας τῆς ἐν Φοινίκῃ*. In Sanch. 39d Χνᾶ is given as the first who was called *Φοίνικος*. Cf. also in Stephen of Byzantium.

[30] See כנעני in Glossary. It is doubtful if this can be explained away as a Christian name for them which they then themselves adopted. In a chronicler of the 3rd century A.D. the Baleares islanders are also called Canaanites; see Rev. d'études juives 93 (1932).142.

[31] So Albright, JPOS 12 (1932).185. Professor Albright, however, calls Phoenician also "South Canaanite" (JPOS 14 (1934).115). There is considerable difference between the language of Phoenicia and that of the less urbanized peoples in Palestine proper, so that Phoenician could best be regarded as Middle Canaanite if Ras Shamra is considered North Canaanite. This latter term for Ras Shamra rests on the assumption that Ras Shamra is historically Canaanite and that the characteristics which Ras Shamra has in common with Aramaic as against Phoenician and South Canaanite may be accounted for by later linguistic changes in the northern area.

[32] See above, p. 1, and list of Byblos inscs., p. 158 (where also the late insc. mentioned below).

or was at least fresh in the minds of men.[33] Phoenician thus held out against the rapidly spreading Aramaic dialects much longer than the other Semitic languages round about it. One of the chief reasons must have been the relations of the mother country with its colonies. The Phoenician cities faced to the west rather than to the east. They were in constant commercial communication with their colonies, and the language of the Phoenician settlements in the west, which was also their own language, was more important in their economic life than the speech of their Asiatic hinterland. With the decline of Phoenician trade, especially after the destruction of Carthage, this sustaining influence was rapidly lost and Phoenician gradually gave way to the Aramaic dialects of Syria. Of the colonies in the eastern Mediterranean little was left in Roman times, but Phoenician inscriptions as late as the first century B.C., in Egypt and in Attica,[34] show how long the language remained in use, largely, perhaps, among merchants who dealt with other Phoenician communities. In the West Mediterranean, especially in certain areas of North Africa, the Punic dialect of Phoenician lived on after the fall of Carthage, and in the 5th and 6th centuries of our era was still the language of the peasants,[35] probably continuing to be so until the Arabic conquest.

During this long time the language changed in many respects. The little material that has come down to us from various periods and from scattered points is entirely too meager to give us a picture of the language as a whole. It is not even remotely possible to give a complete description of any one stage of the language or to make an exact analysis of the various stages of its development. Solely for reasons of convenience, however, the history of Phoenician may be divided into three periods, the particular points of division being based primarily on the external considerations of the source material:

EARLY PHOENICIAN: down to the end of the 9th century B.C. External Sources: Egyptian, Assyrian, Old Testament.

MIDDLE PHOENICIAN: 8th to 6th centuries, inclusive. External sources: Akkadian, early Greek.

[33] Origen, who lived for a long time in Caesarea in Palestine and who died in the middle of the third century, knew that Ph. differed from Hebrew: contra Celsum 3.6. Cf. also the mention of Phoenician and Hebrew as outlandish languages in Lucian, Alexander §13. For the late Ph. coins cf. Ḥill 264; earlier coins from Tyre (80–131 A.D.) and Sidon (75 A.D.) exibit a more cursive and contemporary script.

[34] See in the list of inscs. from CIS and Lidz., p. 157.

[35] Augustine, Procopius and others. See Samuel Bochart, Phaleg et Canaan (Geographia Sacra) 763; Gesenius, Monumenta 339; Schröder 36 f. Cf. the persistence of Aramaic in the ancient Near East, Nöldeke, ZDMG 39 (1885).333.

LATE PHOENICIAN: 5th century B.C. to the beginning of our era. External source: Greek.

Parallel to Late Phoenician, we have in the West:

PUNIC: c. 5th century to 146 B.C. (destruction of Carthage). External sources: Greek and Latin.

A fourth period may then be added, in the West only:

NEO-PUNIC: 146 B.C. to 6th century A.D. (or to Arabic conquest). External source: Latin.

In addition to the differences between various periods, the language also exhibits differences between various localities. Certain dialectal divisions are obvious even though the inscriptions give us the consonants alone:

BYBLOS spoke a distinct dialect throughout the history of Phoenician, as is shown in inscriptions ranging from the 13th to the 1st centuries B.C. The dialect is marked by a number of important grammatical peculiarities, and bears interesting similarities to Hebrew.

In ZENJIRLI, in the 9th century, certain phonetic and linguistic divergences are observable. The exact historical relation of this far northern dialect to Phoenician proper is not known. It may be noted that the population and the culture here were not purely Phoenician, and that by the 8th century Aramaic had become the accepted (or at all events, the official) language.

In CYPRUS there were peculiarities in pronunciation, in grammar and in vocabulary. There are even traces of dialectal distinctions among the various Cyprian cities. The Phoenician element in the population was both small and foreign to the island.

The chief division, however, is between all the eastern dialects of Phoenician on the one hand, and the western speech, PUNIC, on the other. In this transplanted form of Phoenician many linguistic developments which had begun in Phoenician continue their course unabated. The greatest changes, especially in pronunciation, took place among the mixed Phoenician-Berbers of North Africa, particularly outside Carthage. In NEO-PUNIC, in which the conservative influence of Carthage and the mother country was no longer felt, the new developments at times betray non-Semitic local influence.

It must be remembered that it is the standard language which is used in most inscriptions, so that only the few chief geographic divisions of Phoenician can be ascertained. True local dialectal forms transpire but rarely, in careless scratchings upon walls or in scribal lapses. It is probable that every Phoenician city had a dialect of its own, while the inscriptions tend to represent a common standard speech. The rigid conservatism of the rules of etymological spelling helped conceal local pronunciations. Furthermore, all the inscriptions so far known come from but a few Phoenician cities. New material from other excavations may add not only to our knowledge of the language, but also to the list of dialects.

I. PHONOLOGY

A. The Writing

§ 3. The Alphabet

The Phoenician inscriptions are written in the so-called Phoenician alphabet to which perhaps all other alphabets are in one way or another related.[1] The script is simple and linear, written from right to left.[2] It contains twenty-two letters, all representing consonants (a peculiarity which requires definite explanation), and each letter has an acrophonic name, that is, a name which begins with the sound of that letter. It has often been asked whether these names are original

[1] The South Semitic alphabet is certainly genetically related to it, whatever the exact history may be (cf. Eph. 1. 109; J. Tkatsch, Saba, in Enz. des Islam; and the supposed proto-South-Semitic writing from Ur in Burrows, JRAS 1927.795). In India the Kharoshthi alphabet is admittedly derived from the Semitic (Aramaic branch), but doubt has been cast upon the Semitic derivations of the Brahmi alphabet (which is first known from about the 3rd century B.C.) and nothing definite can be said. The derivation of the European alphabets from the Phoenician through the Greek and Latin need not be discussed here, see H. Jensen, Geschichte der Schrift. There exist modern alphabets, e.g. inventions of some native tribes and many code systems, which do not use signs actually derived from the Phoenician letters; in all cases, however, these alphabets have been formed on the analogy and the previous knowledge of the common alphabets, and so are ultimately derived from the Phoenician alphabet. The new alphabet of Ras Shamra seems to have no genetic relation with the Phoenician; its letters are entirely different. It can hardly be doubted, however, that it is a later development, made on the analogy of the Phoenician alphabet, which was itself not suited to the clay tablets of Ras Shamra. One of the best indications of this dependence of Ras Shamra upon the Ph. is the non-indication of vowels in that script. In the Ph. there is a definite historical reason for the non-indication of vowels (see below, p. 15). In Ras Shamra that reason did not exist; on the contrary, the common script of that city was the Akkadian cuneiform in which vowels were the only simple sounds for which separate signs did exist. Since the Ras Shamra alphabet does not include signs for the vowels, it is probable that, having received its inspiration from the Ph., it followed that alphabet even in this, unnecessary, respect.

[2] Professor Montgomery points out to me that this in itself is peculiar, since it is carved scripts which tend to run from right to left or boustrophedon (both directions on alternate lines) for the convenience of the stone mason, while pen-and-ink scripts are naturally left-to-right. This may therefore be an indication that the script which gave the inspiration for the construction of the alphabet was a right-to-left, carved, script. Cf. also Sethe, Ursprung des Alphabets 105, 144.

or not, whether the letters originally represented the objects denoted by their names. In only a few cases can such pictorial value now be distinguished; thus Phoenician *t*, called *taṷ* 'cross-mark,' looks like a cross-mark, Phoenician *r*, called *rōš* 'head,' looks somewhat like a head, and so on. There is little profit, however, in discussing the pictorial value of the letters on the basis of the relatively late forms which we know, because they had changed considerably as the writing became more cursive. In the Ahiram inscription of the 13th century B.C. several letters show a greater resemblance to the objects denoted by their names than they do in later Phoenician, but even the Ahiram script is quite cursive and simplified, and is evidently the product of a long development. The question whether the letters were originally pictographs related to their acrophonic names can be determined only when we see the original forms of the alphabet.

The earliest examples of pure alphabetic writing known at present are the rudely-made inscriptions from the Egyptian turquoise mines at Serabit el-Khadem in Sinai, dating probably from the 19th century B.C.[3] The script is definitely alphabetic, having only twenty-odd signs, most of them recognizable pictures of objects: an eye, an ox-head, and so on. The signs superficially resemble Egyptian hieroglyphs, but the inscriptions are clearly not Egyptian, and have not as yet been completely interpreted. There are obvious similarities, however, between many of these pictographic letters and the Phoenician letters which bear corresponding names. Thus the picture of the eye is quite similar to the Phoenician ', called *'ēn* 'eye,' the picture of the hand to the Phoenician *i̯*, called *i̯ōd* 'hand,' and so on. It would seem, then, that there was some connection between these and the Phoenician letters. In the attempt to decipher this script the letters were treated on the assumption that they constituted a system similar to the Phoenician: each pictographic letter was given its most apparent name, and the initial sound of that name was considered the phonetic value of the letter. The picture of the eye (*'ēn* in Phoenician) was considered to have the value ', the house (*bēt* in Phoenician), *b*, and so on exactly as in the Phoenician alphabet. This method of deciphering led immediately to the identification of a frequently-recurring group of letters as *b'lt*, the common Phoenician name for 'Goddess.'[4] The inscriptions

[3] See in Bibliography the articles by R. F. Butin, Kurt Sethe, J. Leibovitch, A. H. Gardiner, E. A. Cowley, also W. F. Albright, B. L. Ullman, K. Lake, M. Lidzbarski, Lehman-Haupt, C. C. Torrey, J. Lindblom, H. Jensen, M. Sprengling, C. Bruston, H. Grimme.

[4] This decipherment was the work of A. H. Gardiner in JEA 3 (1916).1. For *b'lt* as Phoenician see note 18 below.

have otherwise not yet been satisfactorily read, partly because a number of letters are still uncertain, it being difficult to determine the original names of the more obscure pictographs.[5] The reading of *b'lt*, however, makes it certain that this method is correct.

There existed, then, at this early date an alphabet constructed on the acrophonic principle, by which every letter has the value of the initial sound of its name. The source of this alphabet is not far to seek. In Egypt, and as far as is known there only, alphabetic signs were in use at that time. They had arisen naturally in the development of Egyptian writing.[6] Because of the Hamito-Semitic character of Egyptian, in which roots are composed of consonants only, a word with a set consonantal root would have a number of different vocalizations in its various grammatical forms. The Egyptian signs which represented the whole root group ("the root idea") had therefore the phonetic value of the root consonants only. There thus existed a large number of signs representing various consonantal combinations, and it was these signs that made up Egyptian writing; the vowels were not indicated. To words with roots of only one consonant[7] there naturally corresponded signs with the value of that one consonant alone. While these signs were in effect alphabetic (uni-consonantal) letters, they formed merely a fraction of the total number of hieroglyphic signs, uni-consonantal, bi-consonantal and tri-consonantal, and were not felt to differ from the others.[8] No separate lists of such "alphabetic" signs appeared. In some cases there existed more than one sign with the same phonetic value; each could then be used for

[5] It is not always possible to name the Serabit letters on the model of the Phoenician: there are a number of characters in Serabit which seem different from anything we have in Phoenician; there are some the pictorial value of which cannot be determined, and even where the picture is clear one is not always sure which name was in the minds of those who constructed and used the alphabet. Cf. the articles of Butin, Gardiner, Cowley, etc.

[6] Cf. Gardiner, Origin and Development of Egyptian Writing, JEA 2 (1915).61; Sethe, Zur Reform der aegyptischen Schriftlehre, ZÄS 45 (1908).36. It should be noted that the cuneiform script had signs for the individual vowels, but not for the consonants; it was a syllabic script.

[7] There were several such roots in Egyptian because of the weakness of ', 'i, *w*, *r* in that language; cf. Gardiner, Egyptian Grammar §20; Erman, Aegyptische Grammatik §61, §106.

[8] It is not enough to say that Egyptian kept the complicated system merely for beauty, or to mystify laymen; the alphabetic script alone would also have served both ends. The Egyptians never realized that they had a potential independent system within their complex system.

that sound, although the complicated conventions of Egyptian writing would usually prefer one as against the other.[9]

In view of the Egyptian character and environment of the Serabit alphabet there can be no doubt that the basic idea of having separate signs for the single sounds came out of a knowledge of these uni-consonantal signs. The creators of the alphabet, however, did not take over the Egyptian alphabetic signs: the Serabit letters are new combinations of pictures with phonetic values. It seems that the makers of the Serabit alphabet knowing, clearly or dimly, of the existence of Egyptian signs for single consonants, attempted to construct for their language a similar apparatus of simple signs. They formed this new alphabet by independently selecting a group of pictures and giving each its acrophonic value. There remains but to ask how they arrived at that acrophonic method. It had not been used in forming the Egyptian uni-consonantal signs, which, as was seen above, were the normal representations of uni-consonantal roots. Acrophonic method did not underlie the Egyptian signs. Nevertheless, it can be shown that the makers of the Serabit alphabet probably came upon this method out of a superficial acquaintance with these Egyptian signs. For since all syllables, and so all words in Hamito-Semitic could originally begin only with a consonant, the lone consonant of these one-syllable words was the initial sound of the word: the consonantal sign, therefore, represented the first sound of the word, much as in the Phoenician word כ *ki* 'because' the letter represents the first sound. The Egyptian sign for ʿ was a picture of an arm, while the word for 'arm' was ʿ + some vowel.[10] There was thus an unintentional acrophonic relation between the one-syllable word and the sign with which it was written.[11] At least nine of the short words corre-

[9] There was thus a group of uni-consonantal signs which were commonly used phonetically, and which in modern books are printed as the "Egyptian Alphabet." There were other signs, however, which were also thus used, though not as frequently; thus of the negative-*n* sign (Gardiner, Eg. Gram., sign-list, no. D 35) which was normally used as an ideogram for negation, the following statement is made: "from the earliest period Egyptian scribes occasionally employed the (negative-*n*) sign in a phonetic use" (Gunn, Studies in Egyptian Syntax 84). In various periods, also, changes in style took place and new signs would be used, e.g. the new *n* and *m* of the New Empire. (Gardiner, Eg. Gram. sign-list nos. S 3, A_a 13). Cf. Sethe, Ursprung des. Alphabets 122–3, 157.

[10] Gardiner, ib. no. D 36; Erman and Grapow, Wörterbuch.

[11] The principle of acrophony was employed in the Egyptian "enigmatic writing" which used the hieroglyphs in unorthodox ways, and which is not known before the Middle Empire, not becoming widespread until the New Empire (19th Dynasty); cf. Sethe, Neuentdeckte Sinai-Schrift 472 f., and his contribution in the Report on Some Excavations in the Theban Necropolis, by the Marquis of Northampton and others.

sponding to these signs were still in common use in Egypt during the Middle Kingdom,[12] from which period come the Serabit inscriptions. The construction of the Semitic acrophonic alphabet depended, thus, upon a misconstruction of the Egyptian, a simple imitation of what appeared to be the Egyptian situation.

The mechanical application of this acrophonic method resulted in a true phonetic alphabet, for in applying it a sign was set for every sound with which any word began, that is, for every initial phoneme, or significant speech-sound, in the language. It may be assumed that in the development of such an acrophonic alphabet every linguistically distinct sound which could occur initially would sooner or later come to be represented. This is of practical importance, for the alphabet can thus be used as a test of the phonemic equipment[13] of the language in which it was constructed, which is not the case in other languages in which the alphabet was borrowed from outside.

But this very method is also the source of the chief peculiarity of the alphabet, its much-debated lack of any indication for the vowels. In Semitic all words could originally begin only with a consonant. Following the acrophonic method one could never come upon a vowel, for no word began with one. The lack of vowel indication in the Semitic alphabet is thus a direct and mechanical corollary of the method by means of which the alphabet was constructed.

Finally, it is the same acrophonic principle which explains the appearance of vowels when the Greek borrowing of the Phoenician alphabet gave vocalic value to the Phoenician laryngal signs. This change is not to be understood as an intentional dropping of the laryngals "because the Greeks had no use for them," but rather as a purely mechanical development. From the fact that the Greeks took over, together with the letters, also their names, it follows that the Greek borrowing consisted not so much of a set of signs with their phonetic values, as of a set of signs with their acrophonic names. Thus they took over the name *'alp* with the sign which represented its first sound. But the first sound in *'alp* was to them not ' but *a*, for ' was not phonemic in Greek, i. e. it was not recognized as a speech sound.[14] Therefore the value of that sign to the Greeks was *a*. In the same

[12] ' (hawk), '*i* (reed), ' (arm), *r*, *h*, *s*, *ḳ*, *t*, *ḏ*. See Erman and Grapow, Wörterbuch. Cf. Sethe, Ursprung des Alphabets 122–3, 151–7.

[13] Within the distributional limitation noted here. For Phoenician, as is pointed out below, this limitation includes all consonants and excludes all vowels. Initial *ṷ*– which in West Semitic had changed to *j*– remained in the conjunction and in *ṷaṷ*–'hook.'

[14] For ignoring of non-phomemic sounds in spech, see Bloomfield, Language 80,

way the name *hē* was *e* to the Greeks, so that the sign which in Phoenician was *h*, was in Greek *e*. Such was also the case with *'ēn*, but in the case of *ḥet* there was some vacillation. To the ears of some groups that name began with their *h*-sound, the rough breathing, so that the value of the sign was *h*; to the ears of others the first phoneme, and so the value of the sign, was *ẹ*.[15]

Whatever may have been the exact relation of the Serabit alphabet to the Phoenician, they both represent the same alphabetic development, which seems to have taken place very early in the second millennium.[16] A number of signs have the same form and name and value in both scripts, i. e. the two scripts have at least several signs in common. There is not much evidence as to the dialect in which the development took place, but such as there is points definitely to Canaanite, and within Canaanite, rather to Phoenician. Historical considerations point clearly to Canaanite-Phoenician territory, where Egyptian influence was strong from earliest times.[17] All the early inscriptions known are in Phoenician. So are the names of the letters,[18] which are seen in the Greek borrowings, and even the Aramaic names betray their Phoenician origin in the name *jōd*,[19] a purely Phoenician form. Lastly there is the consideration of phonetic conformity. It has been seen that by the nature of its origin the alphabet represented truly the consonantal equipment of the dialect in which it was constructed. The 22-letter alphabet did not conform to the consonantal pattern of South Canaanite, which, as late as 1400 B.C., still possessed *ḫ* and *ġ*.[20] For Phoenician there is no indication of such difficulties;

[15] For the vacillation in the treatment of the H, see Buck, Greek Dialects, 2 ed. 16–7, 19, 49, 72. Greek *o* from *'ēn* is difficult to explain. For the general problem cf. Gardiner, JEA 3 (1916).10; Sethe, Neuentdeckte Sinai-Schrift 471 f.

[16] On Serabit script in Palestine, cf. Albright, A Neglected Hebrew Inscription of the 13th century B.C., AfO 5 (1928–29).150.

[17] Sethe, Zur aeltesten Geschichte des aegyptischen Seeverkehrs mit Byblos, ZÄS 55 (1918).7; Montet, Byblos et l'Égypte 270 ff.; and above all Albright, Egypt and the Early History of the Negeb, JPOS 4 (1924).131, and The Egyptian Empire in Asia in the 21st Century B.C., JPOS 8 (1928). 223.

[18] Nöldeke, Beiträge 135, where it is noted that the word אלף occurs only in Hebrew, Phoenician and Akkadian, וו and תו are known only in Hebrew (and presumably in Ph. also), and the Greek name Πει (and Syriac *Pē*) represent Heb. פה, פי, Ph. פי 'mouth' and not Aram פם. Note also that the word בעלת, deciphered in the Serabit script, is known in the sense of 'goddess' only in Canaanite and South Arabic (in Akkadian *Belit*).

[19] E. Syriac *jōd*, W. Syr. *jūd*; the names are all given in Nöldeke SG, 2.

[20] Burchardt I 52; Albright, JPOS 6 (1926).82.

the complete absence of spelling variations in the Phoenician inscriptions as far back as they go would indicate that the alphabet conformed exactly to the needs of the language.[21] The weight of probability lies then with the assumption that the Semitic alphabet was actually developed in a Phoenician dialect.

§4. The Orthography

Phoenician writing was traditionally consonantal.[22] Vowel letters are not used at all in inscriptions from Phoenicia proper, except in a few forms brought about by linguistic change.[23] Thus the 1 sg. suffix is always written י–, although it is probably pronounced –ī in Late Phoenician; the writing goes back to a time when the suffix included a consonantal *j̧*. The same conservatism of tradition which excluded the use of vowel letters here preserved the writing with י.[24] This withholding from the use of letters for the vowels, the retention of the original consonantal character of all the letters, is in itself an indication of the Phoenician origin of the alphabet. Conventions of spelling are always very conservative. It was in borrowing, when the alphabet was learned by a new group, that changes in the alphabet usually took place. When the neighbors of the Phoenicians took over the alphabet they did not, of course, take with it the body of social regulation and tradition which had grown up about it. They were not bound by existing spelling rules and tended very conveniently to indicate long vowels by associated letters, e. g. ו and י, as is seen in the non-Phoenician inscriptions, in Hebrew, Moabite and in Aramaic Examples of consonantal writing from Phoenicia:

EP: מלכם 'kings,' אל 'gods of,' פעלת 'I made.'
LP: בנת 'I built,' בן 'they built,' פעלת 'I made.'

[21] This is, of course, merely an argument from silence.

[22] It will be necessary in this grammar to follow the traditional use of a number of terms such as consonant, vowel.

[23] See Friedrich, ZS 1 (1922).4. לארכא contains no vowel letters since only so could Λαοδικεια be written. ימי on the Ur box (see ים in Glossary) has a final vowel letter, perhaps under the influence of Aramaic orthography in Ur. For חרוץ see Glossary. חנופם in the Byblos Roman inscription is an unknown word; בנה in the same insc. may perhaps contain a vowel letter. The spelling בירת for *בארת, Beirut, on the coins may be the result of a particular pronunciation of that name.

[24] The nominatives 'my father' and 'my brother' in the *Klmw* insc. are written אב and אח because these forms never contained a consonantal *j*; they go back to **'abī*, **'aḫī*.

The spelling in these inscriptions is etymological and the rules of orthography are rigid and unchanging,[25] hiding practically all changes in pronunciation. The fact that most of the inscriptions are of formal nature is certainly a factor in this regularity of writing, but even in the less important inscriptions there are relatively few errors and virtually no spelling variations.

In the Late Phoenician inscriptions from CYPRUS ו and י are used as vowel letters in a very few foreign names: כתי (variant of כת) 'Kition'; לוכי 'Λυκιης.'[26] In the carelessly executed graffiti on the walls of Abydos, many of them the work of Cyprian sailors, אנכי is sometimes written instead of אנך 'I.' The writing is otherwise purely consonantal: בן 'they built.'

Like Cyprian Phoenician, PUNIC uses ו and י rarely as vowel letters in foreign words,[27] and י more rarely in Phoenician words for final *ī*: אנכי (more common than אנך), עבדכי, 'thy (f.) servant' (variant: עבדך).[28] Punic did, however, employ א, and somewhat less often ע, as general vowel letters. These sounds had been lost in almost all positions in Punic, so that the letters, even where they etymologically belonged, came to have no actual value except as marking the presence of a vowel. Their transference to new words, to positions where they were not etymological, is therefore not surprising. They occur chiefly in a few very frequent words the grammatical form of which might otherwise be ambiguous, as נדר 'he vowed,' f. נדרא.[29] At that, the orthodox form, without vowel letters, is always the more frequent. Both א and ע may represent any vowel; ע is used more often for *a*, and א for *o* and *e*.

	u	*o*	*a*	*e*	*i*
א —	'they built' בנא	בעל־עמאן	נארר	cst. pl. פנא	'for' כא
		Hypocor. א-[30]		" בעלא	'third' שלשא
ע —			נערר	" פנע	'for' כע
			Impv. f. בערכא		

[25] It must be remembered that the writing was in the hands of a comparatively small scribal guild, so that its traditions were the better guarded. The personal element may be seen in the difference between inscriptions: many have no lapses at all while a few are replete with errors.

[26] In אדיל for Idalion the י need not be a vowel letter; cf. the Akkadian spelling *E-di-'-il*.

[27] Cf. בין in Glossary.

[28] Also at the end of the first element in proper names, in מתניבעל, variant of מתנבעל, מתנאבעל, f., the masculine name being מתנבעל.

[29] This tendency was more widespread outside Carthage.

[30] For the pronunciation *-ō* for the hypocoristic א—, cf. Eph. 2.10.

In Neo-Punic this use of א and ע is very wide-spread, and the distinction between the two has become quite definite. Thus *Severus* is written שאואראא, *Rogatus* ראנעטא, etc. For *e*, ה is also used, very rarely, and ח for *a*.[31] The use of י and ו is increased: יולי for *Iuli*. These letters are also used in Phoenician words: שענאת representing *šanôt* 'years.'

In almost all inscriptions words are written together with no dividing space or mark. Sandhi appears in the writing only in Cyprus; see p. 29.

Abbreviations of names occur frequently on coins and pottery, though very rarely in inscriptions. Initials are common, the first two letters being often given: צ for צר, עב for עברעשתרת. The initials of the two members of proper names are frequently used, as במ for בעלמלך, as also the first and last letters of the name, especially in owners' marks on pottery.[32]

The letters of the alphabet could also be used as numerals, although the Phoenician inscriptions have a fully-developed numeral system.[33] This use is known only for the letters א to י, used to indicate years 1 to 10 on Alexandrine coinage from Sidon.[34]

[31] See שהקנרע, נפחחן.

[32] See CIS I 3820; RES 280, 503, 1941, 1970.

[33] Cf. NE 198 ff.

[34] E. Newell, The Dated Alexander Coinage of Sidon and Ake 9.

B. The Sounds of Phoenician

§ 5. The Phonetic System

The consonantal pattern of Phoenician may be learned from the alphabet, which, as was seen above, indicated all the sounds which could occur initially, that is, all the consonants. It is possible that the various dialects within Phoenician may not have been always identical in their consonantal patterns. The simplification of Proto-Semitic sounds may have taken place in some areas, e. g. in commercial cities of mixed population, earlier than in others. The differences between Phoenician, South Canaanite and the language of Ras Shamra[1] show how unevenly these shifts occurred. The alphabet itself may, however, be taken as indicative of the consonantal phonemes in the common standard Phoenician.

The consonantal pattern of Phoenician differs from that of Proto-Semitic[2] in that all the Semitic spirants have shifted. The two palatal (perhaps better velar) spirants have coalesced with laryngals: *ġ*>ʿ, *ḫ*>*ḥ*. The four dental spirants have coalesced with sibilants: the two simple spirants, voiced and voiceless, with the corresponding simple sibilants: *ḏ*>*z*, *ṯ*>*š*; the two emphatic spirants with the emphatic sibilant: *ḍ*>*ṣ*, *ẓ*>*ṣ*.[3] So far the pattern is identical with that of Early Hebrew. In one important particular, however, there is a difference between Phoenician and Early Hebrew.[4] As in Ras Shamra, *ś* (Hebrew שׂ) is identical in Phoenician with *š* (Hebrew שׁ). Both are written with the sign ש which Hebrew had to split into two signs by means of

[1] See the Conclusion, p. 67.

[2] Bergsträsser, Einführung 4. The alphabetic equipment merely gives the material of the sound-pattern, not its arrangement, cf. Sapir, Lg. 1 (1925).37–51.

[3] That these spirants did actually coalesce with the sibilants is shown by Friedrich, ZS 1 (1922).2 ff., who points out that the name Τυρος for צר is no proof that the Phoenicians still pronounced a *ẓ* (against Bauer-Leander, HG §2g). The difference between the initial emphatics of Ph. צר and צדן as preserved in Greek Τυρος and Σιδων may indicate either that the Greeks learned these names very early when those emphatics were still distinct in Ph., or that the names came to Greek from a dialect (e.g. Ras Shamra, through Cyprus) in which those emphatics remained distinct even after they had coalesced in Ph. For "corrections" such as Ζωρος, cf. below, p. 23. Friedrich shows also that θωρ for 'ox' must represent an Aramaic, not a Phoenician pronunciation (see §1 n. 15 above). On the exact description of the dental spirants see Blake, Lg. 5 (1929).121.

[4] Bergsträsser, I §14.

diacritical marks.[5] If *ś* is a Proto-Semitic sound, then in Phoenician *ś* became *š*. Some doubts have been raised as to the existence of *ś* in Proto-Semitic, and the interpretation of this evidence is therefore still in doubt.

The distribution of the individual phonemes, as far as the material shows, is the same as in Hebrew. The sound *u̯* does not occur initially except in the proclitic 'and.'[6]

For the vowels of the language there is no direct evidence. It may be taken for granted that Phoenician possessed the common Semitic classes *a, i, u* and *ā, ī, ū*. To these may be added *ē* and *ō*, which arose from the contraction of the diphthongs *ai̯* and *au̯* (*ô* also from *â*). That the difference in quantity between long and short vowels was phonemic, i. e. linguistically significant, may be seen from the divergent histories of *á* and *â*, the latter becoming *ô* while the former remained *á*.

In CYPRIAN Phoenician the sound represented by נ was peculiar and perhaps did not exist as a separate phoneme, while ז may have represented a double consonant.[7]

§6. THE PRONUNCIATION OF CONSONANTS

The pronunciation of Phoenician sounds may be learned partly from internal evidence,[8] but to a much greater extent from foreign transcriptions. Changes in current pronunciation may be detected in scribal lapses and in such careless scratchings as the Abydos graffiti. The transcriptions have here an additional value in that they are naturally free from the spelling traditions of Phoenician, and so always mirror the pronunciation of the period in which they were first made.

[5] Masoretic Hebrew contains properly only two sibilants, *š* and *s*, since שׂ=ס (*ś*=*s*) in pronunciation. The problem arises, however, in the comparison with Arabic, for the roots which have *š* in Arabic have *ś* in Hebrew and those which have original *š* (not *š*<*ṯ*) in Hebrew have *s* in Arabic. The theory which denies an original Semitic *ś*, assuming only *š* and *s* for Semitic, involves the assumption of an *š*>*s* change in one group of roots in Arabic and in just the other roots in Hebrew (שׂ being regarded merely as a previous *š* now pronounced *s*). Phoenician would simply not have experienced the change, *š* remaining throughout. This does not actually explain the correspondence of Heb. *ś*—Arab. *š*; Heb. (Sem.) *š*—Arab. *s*. South Arabic, furthermore, preserved 3 sibilants, cf. Dillman, Ethiopian Grammar (tr. Crichton) 60, n. 1; Bergsträsser, Einführung 126; Speiser JQR 23 (1933).246.

[6] See §3, n. 13 above.

[7] See below, p. 23.

[8] Thus from the entrance of *u̯* and *i̯* into diphthongs which were then monophthongized into simple vowels, it follows that they were semi-vowels, not spirants.

To the best of our knowledge, the sounds were pronounced in Phoenician much as they were in Hebrew.[9] Question may be raised, however, concerning the pronunciation of ש. The Egyptian and Akkadian material indicate that ש, including Semitic *š*, *ś* and *ṯ*, was pronounced *š*.[10] There is no evidence from the transcriptions that the ש was ever pronounced other than *š*. In the inscriptions the spelling with ש is regular; if the ש included two sounds, *š* and *ś*, a few revealing confusions between ש and ס should have appeared. Only one word,[11] the word for 'ten,' exhibits any vacillation between ש and ס. It has so far been found only once in Phoenician proper, and is there written עסר (Sidon 5th century B.C.). In Punic it appears twice as עשרת, but in a late North African inscription אסר occurs. Neo-Punic has עסר, עסער and עשר, and for 'twenty' עסרם and אשרם. We cannot infer from this that ש and ס were normally confused in Phoenician. Every word in a language has its own history, and single cases cannot be made the basis of phonetic discussion.[12] It is quite possible that in some dialects the sibilant in עשר changed from *š* to *s* by some analogical influence, perhaps from Aramaic. In Punic the variation would then represent forms from different Phoenician dialects.

For the pronunciation of the dental stops there seems to be evidence that ט in Punic times was aspirated while ת was unaspirated. In the Phoenician transcriptions of Latin names *t* is almost always transcribed ט; *st* (in which the *t* would be unaspirated) is regularly transcribed סת. Thus Quintus קינטא, Rogatus ראגעטא, Titus טטא, etc. (but Nyptanis נפתחן), while Restitutus ראסתיטטא, Staberio אסתעברי, Faustus פעוסתא. This difference in aspiration between emphatic and non-emphatic was probably true of the other stops also.

[9] Bergsträsser, I §6, excluding the sections on *ǵ* and *ḫ*, on spirantization and on ש.

[10] Albright, JPOS 6 (1926).82; Tallqvist, APN xviii f. (where it must be remembered that Ass. *š*=*s*). Classical transcriptions have no means of showing the difference between the sibilants. Cf. also Albright, JPOS 14 (1934).108.

[11] The spelling שכניתן for סכניתן is not certain. ש and ס vary in transcriptions of foreign names, but that represents merely the attempt to indicate a strange sound: פלכש and פלכס for *Felix*. ס itself was pronounced *s* (cf. בעליסף), but in Middle Egyptian it is transcribed by *ṯ* (prob. pron. *ts*); Eg. *s* is used for it only after 1000 B.C.; cf. Albright JPOS 8 (1928).232.

[12] Albright, JPOS 6 (1926).83, n. 1. Professor Speiser calls my attention to the unusual variation between *šibu* and *sibu* 'seven' in Akk. Cf. also the rt. *bśr* 'bring tidings' in Heb., *bšr* in Arab., but *bsr* in Akk. and Eth. (In Ras Shamra it is *bšr*.) On the individual histories of words see Bloomfield, Language 328; Jespersen, Language 296.

The sound of צ was not easily represented in Greek and Latin. It was normally transcribed *s*: Σιδων, *Sophonisbe* (צפנבעל). In the Punic period it is variously transcribed, some of the equivalents being ζ, σ, στ, τ.[13] Since Τυρος was felt not to represent the Phoenician pronunciation of צר, new transcriptions of the name are found in the later period, notably Ζωρος, Σορ and *Sarra*.[14]

CYPRIAN. In Cyprian Phoenician נ was confused with ל. The confusion appears but rarely in inscriptions from Cyprus, as in נרנך for *Larnax*, but it is very common in the Abydos graffiti, usually with ל for נ:[15] אלך and בל frequently for אנך and בן, מתל for מתן, מנקרתחלי for מלקרתתני. The same sources also show occasional מ for נ in the word בן. The sound of נ was evidently rather unstable among the Cyprians, and may not have existed as a phoneme at all. This appears to have been a peculiarity of the substratum of Cyprians who learned Phoenician and who must in many cases have substituted it in their own sounds. The variation of *n* and *l* occurs also in non-Phoenician sources from Cyprus.[16]

The consonant ז seems to have been a double sound, perhaps on the order of the Greek ζ, rather than a simple voiced sibilant.[17] This follows from the fact that the demonstrative ז is almost always written אז. The א must be a prothetic rather than a deictic א; there are no grounds to assume that the ז was replaced here by a variant demonstrative אז, with deictic א, otherwise unknown in Phoenician. Cyprus does not show grammatical dialectal forms of this nature. On the other hand, Cyprus does make considerable use of the prothetic א,

[13] See Ζοφον– and the various attempts to transcribe חצר 'plant' in Dioscorides in *ατιερκον* 2.153, *ατιρσιπτη* 2.158, *ασιρρισοι* 2.209, *αστηρχιλλος* 4.36, *αστρισμουνιμ* 4.72.

[14] See §5 n. 3 above. Τυρος and צר may be separate representations of a pre-Semitic place-name with a non-Semitic sibilant or affricate. An original Semitic affricate value for ז, ס, צ is maintained by Vilenčik, OLZ 33 (1930).89; 34 (1931).505; Hüsing, OLZ 10 (1907).467.

[15] Many of the Abydos graffiti, made by visitors to the temple, betray Cyprian names and sound changes; one reads אנכי פ' הכתי 'I am X, the Cyprian,' cf. Eph. 3. 98 ff.

[16] Cf. in the names of Cyprian towns: *Larnaca* and *Narnaka* (Pauly-Wis. 12.1. 764, 766, 875), *Nicosia* and Λευκωσια. A similar variation is noted in Hurrian: *Hanigalbat* and *Haligalbat*, etc. (Speiser, Mesopotamian Origins 95).

[17] Note also Hittite *z*=*ts*: Sturtevant, A Comparative Grammar of the Hittite Language §61, §69; Sommer, Boghazkoi Studien 7.18 n. 2. In Greek ζ was becoming a simple voiced sibilant about the middle of the 4th century B.C., which happens to be the period of the Ph. inscs. from Cyprus (except the early CIS 5 which also contains this special ז, in אז 'this').

much more than normal Phoenician. This א appears, however, only before an initial two consonant cluster. It would seem, therefore, that ז represented a double sound. One might have suggested that the demonstrative had lost its vowel and the ז formed a two consonant group only with the initial consonant of the following word. Such a development is seen in the Cyprian —ב: אבמקדש מ׳, 'in the temple of M.' It is impossible here, however, since אז is normally an enclitic, not a proclitic. Thus מצבת אז 'this monument,' סמל אז אש יתן פ׳ 'this statue which X gave.'[18]

The dialect of Lapethos in Cyprus is marked by peculiar treatment of the sibilants. ש is used regularly in פתלמיש Πτολεμαιος, where Cyprian elsewhere uses ס, and מזל is written correctly in a 4th century inscription, but משל in one from the 3rd century. Perhaps ש was pronounced *s* in this dialect. Weakening of the emphatic sibilant may be seen in סמ(ד)ת, from rt. צמד, although צמח צדק occurs in the same inscription with normal spelling. The same inscription is also marked by use of —אב with prothetic א as variant to the prefix —ב 'in.'

Punic. In Punic two sounds seem to have been elided under particular conditions. In —בד, in personal names, *d* was often elided, as was *l* less frequently in בעל. Thus בעמלקרת, בדמלקרת, *Bodmilkar, Bomilcar*; בעשתרת, בדעשתרת, Βοδοστωρ, Bostar; חנבעל, חנבעע, *Annibo-*; בעאחמן and בעחמן for בעלחמן; ארנבע; Αζρουβω for עזרבעל. It is clear that this is merely a special pronunciation of two very common elements in personal names, and not a normal phonetic development. Personal names are known to have suffered great changes in Punic speech;[19] just what factors were involved in this elision is not entirely clear.

§7. The Pronunciation of Vowels and Diphthongs

The open *a* was apparently an unstable sound in Phoenician. It appears that in no position did the *a* vowel have a low open pronunciation.[20] Accented *á* became *ó*, even when the lengthening was only secondary, and short *a*, when not reduced, seems to have been pronounced, especially in doubly-closed syllables, as a low open *æ*. The transcriptions do not usually show this peculiarity of pronunciation.

[18] For the enclitic character of these demonstratives, cf. . ויזן . בספרז in the *Klmw* insc., where dots separate the words.

[19] Cf. below under §10.4.

[20] See Speiser, JQR 24 (1933).31.

But in the Akkadian transcriptions *-ba'l* varies with the rarer *-bi'l* to represent Phoenician *bæ'l* 'Baal,' while Greek δελτα represents a Phoenician pronunciation *dælt* 'door.'[21]

Short (unaccented?) *i* was rather lax and open, so that by the side of the usual Μιλκ-, *Gi(r)*-, there occur the variants Μελκ-, Γερ-, for מלך and גר. This open pronunciation does not appear before the Late Phoenician period.[22]

In the latest period of Phoenician and Punic a definite tendency toward the close pronunciation of at least the long vowels becomes apparent. The *ē* which had arisen from *ai̯* and from tone-lengthened *i* came to be pronounced *ī*, and the *ō* was pronounced *ū*. Thus *sid* represents *ṣīd* < **ṣēd* < **ṣai̯d* (צד) 'hunt', Μουθ is for earlier **mōt* (מת), *salus* (5th century A.D.) is *šalûš* < **šalôš* < **t̲alât̲* (שלש) 'three.'[23]

§8. The Accent

Phoenician appears to have had a strong stress accent, usually on the final syllable of the word (final after the dropping of final short vowels). That the accent was on these syllables follows from the fact that they were tone-lengthened when the final short vowels dropped. Thus *i̯atôn* < **i̯atán* < **i̯atána* (יתן). The tone-lengthening may be seen in the case of *a*, since the new *ā* became *ō*. Actual examples of this tone-lengthened *a* have so far not been found earlier than the 8th or 9th century, but the final short vowels probably dropped several centuries earlier and the accent must have been on the then penultimate syllables before those vowels were lost. There are many examples of this tone-lengthening. In the Akkadian transcriptions *Ba'almaluku*[24] is for *ba'lmalôk* (בעלמלך) 'Baal rules (Pf.)' (7th century); in Punic -λαβον is *labôn* < **labán*- (לבן) 'white.'[25]

The place of the accent, and its strong stress character, may be judged from the apparent reduction of short unaccented vowels in the first syllable: -εζωρ < *'*azôr* (עזר); Ιεδουδ < **i̯adúd* (ידד) 'beloved.' The elision of initial א in חרם Ειρωμ, Biblical חירם < *'*aḥīrôm* pre-

[21] Note also the variant γεμμα in Ionic, to γαμμα.

[22] Since there were only three short vowels (as against five long), there was more room for non-phonemic variations in their pronunciation and too much weight should therefore not be put upon these differences in the transcriptions.

[23] There is some question about the character of the late Punic tendency toward *o*-vowels in proper names: Βοδοστωρ for ברעשתרת, Αμαστορος for עם עשתרת (?).

[24] The final *-u* here is demanded by the cuneiform; the Ph inflectional ending which has fallen off here was *-a*.

[25] On the loss of final short vowels, see below, p. 36.

supposes reduction of the vowel of the first syllable, as does the use of prothetic א.

The place and nature of the accent may also be learned from the violent elision of pretone syllables in Punic personal names, as in *Boncar* from *Bomilcar*, *Bostar* from *Bodastart.*[26]

Where the final vowel was long, as in certain verbal forms, the penult position of the accent is still seen, as in Hebrew: *nasot* for **našṓtā* (rt. נשא).

These correspondences show that we have in Phoenician the same accent shift which took place in Canaanite and which is seen in Hebrew.[27] The accent shift took place before Phoenician and South Canaanite became differentiated to any great extent; at all events, it spread over the Canaanite-Phoenician area, whatever dialectal differences may already have divided that area, just as did the *ā*>*ō* change which preceded it.

There is however some difference between Phoenician and Hebrew in the effect of the accent in verb forms. Where in Hebrew the second vowel of the root remains short, though accented, in Phoenician it is tone-lengthened. Thus Hebrew *mālák*, *nāṯán* (מלך, נתן), but Ph. *malṓk* (*Ba'almaluku*), *iatṓn* (*Baliathon*). In Hebrew, therefore, we must assume that the accent did not shift in the unsuffixed verb forms until later, after final short vowels had been dropped;[28] in Phoenician the known evidence can be explained as the result of one complete shift of the accent to the penult sometime before final short vowels dropped.

This accent shift may also be seen in the Egyptian loanwords from Phoenician *'agā́l(a)ta* and *markā́bata*. In the former, the Coptic form shows that the feminine suffix in the word as borrowed by Egyptian was *–t*, revealing a Canaanite **'agalt–*. In the latter, however, the Coptic form can only have developed from an Egyptian loan in *–at*, which would make the accent antepenult.[29] There seems, however, to have been some alternation in the Canaanite-Phoenician dialects between feminine forms in *–at* and *–t*;[30] the Phoenician form of this word may therefore have been **markabt–*, which would fit with the general picture.

[26] See below, under §10.4.
[27] See Bergsträsser I §21, Bauer-Leander HG §12.
[28] Bergsträsser I §21 l.
[29] Albright, JPOS 12 (1932).206; Voc. 20, V A 10, VI A 4.
[30] See below, p. 59.

C. The Phonetic History of Phoenician

§ 9. Change in the Sound Pattern

The laryngal א was weak in Phoenician, as is seen from a number of changes which it suffered, some of them going back perhaps to the Early Phoenician period.[1] In Late Phoenician א and ע seem in general to be losing their distinct consonantal values. א occurs for ע in בראשתרת (Sidon 4th century), a rare variant of the regular spelling; we may assume that in speech the sounds were confused far more frequently.

In Punic the laryngals weakened considerably. א lost its consonantal value entirely. It is omitted initially not only before ח, but occasionally even in —אמת in proper names; this involved the loss of the reduced vowel which had followed the א. At the beginning of a medial syllable it is frequently omitted; in the other positions, within and at the end of a syllable, א had already been lost in Phoenician. Cf. the frequent variants מתמלקרת, אמשמן, ולדן for ולאדן, חתלת always for אחתאלת. ע was kept in writing when initial, because of the following vowel, and in earlier Punic was probably still pronounced; witness the Latin attempt to indicate it in *Hasdrubal* for עזרבעל Its loss at the beginning of medial syllables is shown in such variants as ברשתרת for ברעשתרת (*Bodaštart* < *Bod'aštart*). It was also lost post-vocalically, within the syllable, as in בל for בעל (*bāl* < *ba'l*), נרנם for גרנעם, and at the end, as in שם for שמע: *šamō* < *šamō'*. א and ע are very frequently written for each other, as in באל, עמתאשתרת, ערן, and they were regularly used as vowel letters. The two laryngal stops, then, did not exist in Punic.

ה weakened somewhat, especially when initial,[2] the article being often written —א. Otherwise it was preserved, as in *Mahar*– for —מהר. ח had apparently become identical with ה, as is seen in spellings like הכחן for הכהן, בעלהמן for בעלחמן, בעליהן, ממלהת, רקה. א and ע are sometimes written for ח (בעלאמן, בעלעמן, עתמלכת), but ח and ה are hardly ever used for them, or as vowel letters.[3] Initial ח was not felt by the Romans to be equivalent to their *h*, cf. the vacillation between *Himilco* and *Imilco* (חמלכת), *Hanno* and *Anno* (חנא),[4] etc.

[1] See below, under §10.4.

[2] For initial *h*— > '—, frequently in Syriac, see Nöldeke, SG 25. ה for א also in הבן.

[3] Rare use of ח for ע: בחלמן, שמח; for א: לחרן.

[4] In the Poenulus the Punic name *Hanno* occurs. When the name is given in the course of a Punic speech, however, it is *Anno*. The accepted Latin spelling may have been set at a time when the Romans still heard an initial *h* in the word, while the transcription of current Punic in the Poenulus may show the loss of that sound.

In Neo-Punic, spoken as it was largely by non-Semites, the laryngals were entirely lost. Cf. the various spellings for ואחד 'and one': וחד, ואד, וד.

A possible weakening of the emphatic pronunciation may be betrayed in the form כדש, which occurs once for קדש. Cf. also the possible סר from rt. צרר.[5]

In view of the spirantization of the non-emphatic stops בגדכפת in Hebrew and Aramaic,[6] it would be natural to expect that sound change in Phoenician also. There is, however, no clear evidence, either internal or from the transcriptions, for such spirantization. Little can be based upon the late Latin transcriptions such as *Namfamo*, *Namefamo*, variants of *Nampamo*, *Namphamo*, *Namephamo*, all representing the names נעמפעמא and נעמתפעמא. The vacillation between ב and ו in the Berber name זבק, זויג may equally represent merely attempts to indicate a foreign sound.[7]

§ 10. Conditioned Sound Changes

1. Assimilation. Considerable assimilation is to be found in Phoenician, the common type being here, as elsewhere, regressive assimilation, perhaps better termed anticipatory.[8] As in Hebrew,[9] *n* assimilates regularly to a following consonant: אלמת < *'*almánt*– 'widow'; אדת 'Lady'; שת < **šant*– 'year,' but שנת for *šanôt* 'years.' This assimilation goes farther than in Hebrew and takes place even in verbs III *n*: כת 'I was' (rt. כ—ן); יתת 'I gave'[10] (rt. יתן). In לקח the ל assimilates to the following consonant, as throughout West Semitic.

[5] For סכ(ר)ת from rt. צכר, in Cyprus, see above, p. 24.

[6] Bergsträsser I §18; Speiser, JQR 16 (1926).371.

[7] Stade, 174 f., attempted to prove the existence of spirantization in Phoenician, but Nöldeke denied the validity of his conclusions in ZDMG 29 (1875).325 ff.

[8] It is anticipatory in that it is caused by the vocal organs anticipating the position of the next sound, cf. Jespersen, Lehrbuch der Phonetik § 11.1, 7, and his Language 168.

[9] Bergsträsser I §19a. The ancient Canaanite dialects varied in this respect; Amarna has both *gitti* and *ginti* (גנת* 'garden') in place names (Knudtzon 1574) and the Egyptian transcriptions of Canaanite place names include a *Bint-'anat* (= בת—) Voc. VI B 12.

[10] Ras Shamra has יתנת. This may be in accord with the Hebrew non-assimilation of a third-radical *n* (Heb. ישנתי 'I slept'). The *n* assimilates in Hebrew נתתי 'I gave, by dissimilation from the first *n*; in Ras Shamra, however, there is no first *n*, so that the final *n* of the root properly fails to be assimilated.

In ZENJIRLI נפש 'soul,' is written נבש, not only in the Phoenician, but also in the later, Aramaic inscriptions. The change may be the result of some analogy which operated in the history of that word.

In the name of the god מלקרת, Μελκαρθ < **milk-qárt* 'king of the city,' the *k* assimilated to the following *q*, and the resultant long consonant was probably simplified. This was a unique development, taking place in a frequently pronounced proper name. Though the earliest known occurrence of the name, on a Phoenician seal, is not datable, the form certainly goes back well into Middle Phoenician, at the latest.

In Late Phoenician and in Punic the root זכר appears regularly as סכר. It is the only case of such assimilation of a voiced sound to a voiceless known from Phoenician writing, and must have arisen in forms like יזכר, where the ז immediately preceded the כ.[11]

In CYPRIAN, the assimilation of the נ occurs even in sandhi: אדמלכם, variant of אדן מלכם.[12]

In PUNIC there are a number of interchanges between nasals and liquids which probably arose as partial assimilations: מ>נ before ל as in חנלכת, בדנלקרת; ל>נ before palatals as in חנמכת, בדמנקרת. בנת for פנת 'before' is also a partial assimilation.

In general, assimilation was unusually common in Punic, especially in proper names, cf. ידנצר for יתנצר. The frequency of anticipatory assimilation is betrayed by the transcriptions: *Mutumbal* < *Mutunbal* (מתנבעל), *Boncar* < **Bomcar* < *Bomilcar* (בדמלקרת), and many more. In Semitic proper the articulation of consonants seems to have been sharp and clear, and assimilation does not appear to have been at all so common.[13] It may be possible to judge from this evidence that the whole basis of articulation in Punic differed in this respect from that of the Semitic speakers of Phoenician.

2. Dissimilation. Few definite cases of dissimilation are found in the known remains of Phoenician. An interesting example occurs in Late Phoenician in a Sidonian inscription in which בםשכב is written

[11] Dr. H. H. Harris calls my attention to the Talmudic statement that the word תזכרו in Numbers 15:40 should be articulated with special clarity (or with a "buzzing" sound) so that it might not sound as though derived from שכר 'reward,' or שקר 'lie.' (Talmud Yerushalmi, Berakoth 74). There is another warning for a clear pronunciation of תזכרו and בחכרו in Talmud Yerushalmi, Berakoth 4b; cf. also Bacher ZDMG 49 (1895).6 and Origenic βεεζδαχ for בחמרך, Speiser JQR 23 (1933).249.

[12] For such writing in Cyprus, see above, p. 19, and below, p. 30.

[13] Bergsträsser, Einführung 7.

thrice where the sense demands ממשכב 'from the bed.' In the Cyprian inscription from Lapethos בן may stand for מן.[14]

For dissimilation in long consonants in Punic, see below.

3. Treatment of Long Consonants. Long consonants, in writing geminated, were still preserved when final in Middle Phoenician: καππα representing Ph. *kapp* (כף) 'palm of hand.' For the later periods there is no definite evidence for the final position; when not final long consonants were preserved throughout: Punic *Hannibal* חנבעל; *Namgedde* נעמגדא. Cf. the long middle radical in the Piel σιλλης (שלך).

In Cyprus, two like consonants were often written as one. This writing occurs in a Cyprian name in Phoenicia, רעמלך for רעממלך, and in Cyprus itself it takes place even in sandhi: ארמלכם for ארן מלכם; מלכתי for מלך כתי (the full forms being, however, more common). This need not be an indication of reduction; but merely a writing convention. The pronunciation consisted not of two separate sounds but of one long one; the spelling could therefore contain one sign.[15]

In Punic there are, curiously enough, forms in which נ appears unassimilated: מנצבת as a variant to מצבת; Nifal ננתן, Neo-Punic variant to נתן; מתנת always, where Phoenician (only one occurrence: Ur) has מתת. This may be a dissimilation of the long consonants, of the type so common in Akkadian and Aramaic;[16] an excellent example of this is Neo-Punic בנתם with inorganic *n*, dissimilated from **battīm*. It is quite possible that the analogy of other words from the same roots in which the נ was preserved helped to fix these dissimilated forms: thus מתנת had the analogy of מתן, יתן, etc., and מנצבת of נצב.

4. Elision. In many Phoenician forms ' was absorbed into a preceding vowel in the same syllable. This may have happened first in doubly closed syllables (after the loss of case-endings, at least in the construct case), e. g. **ra'š*>**rāš*, and only later when ' was at the

[14] Cf. the regular בן for מן in South Arabic.

[15] See above, p. 29.

[16] E.g., Akkadian *inamdin* for *inaddin*, Aramaic חנתן for חתן, מנדע for מדע. Some of these forms may, however, go back to undiscovered Phoenician dialects which had not assimilated the *n*; thus מתנת may well go back to a dialect which, like Hebrew and Ras Shamra, did not assimilate the *n* of III *n* roots. If מתנת cannot be so explained but is actually a case of dissimilation it would show, rather surprisingly, that final long consonants remained even in Punic: *mattant*<**mattatt*.

end of a syllable: *nasot* for **našôtī*<**našâtī*<**našá'tī*.[17] It is not known whether forms like *ra'š* lost their ' before the loss of their case-endings, or afterwards, when they became doubly closed syllables. In two Amarna letters[18] from South Palestine the form occurs as *zunu* (צאן) 'sheep' and *rušunu* (ראש) 'our head,' implying **rôšu* <**râšu*<**rá'šu*, with the ' already absorbed, although final short vowels had not yet been lost.[19] In Phoenician the ' was still pronounced at the time the orthography was fixed, witness the spelling, as in ראש (Zenjirli, 9th century; Byblos 5th), preserved by tradition.[20] By about the 9th century B.C., when the Greeks took over the alphabet, the ' had already been absorbed, hence ρω for **rôš*<**râš*<**rá'š*. At what point within this interval the change took place, is hard to tell. The 9th century Akkadian transcription of the name of a Phoenician mountain, *Ba'lira'si*, shows the ' still preserved. This may, however, be a backwoods dialectal form, in which ' was still pronounced in this position, or it may be a petrified place-name still current then. After heterogeneous vowels the ' remained for some time, as in the name *Abdili'ti* (Arvad 8th century) where *li't* 'the strong one,' Hebrew לאה, is probably an appellation of Astarte. Cf. also *Bi'rū* (באר) in the 7th century.

In the name *ḥīrôm*<**aḥīrôm* (חרם), the first syllable, consisting of '+a reduced vowel, has been lost. This name is written חרם and is transcribed *Ḫirummu* (8th century), חירם and Ειρωμ–, all the occurrences referring to Tyrian princes.[21] Elsewhere אחרם is

[17] The word *nasot* occurs in a transcription from Punic, but the form must go back to Phoenician proper. Had the absorption of the aleph taken place in Punic, the *â* would not have become *ô* (see below, p. 35). In the same Plautine passage we have *corathi* (rt. קרא) where we would expect **carothi*.

[18] Amarna 263.12, 264.18.

[19] So Bergsträsser I §15b. This may be a dialectal form and no indication for South Canaanite as a whole; for such dialectal variations cf. in the Egyptian transcriptions both *rš* and *r'š* for 'head,' Burchardt I 52; Voc. III E6, X C9. Bergsträsser's position is that aleph was lost in Heb. **ra'š*– after the loss of case-endings in the construct and before the beginning of the *â*>*ô* change. It was lost in the construct, and the form with elided aleph spread by analogy to words in which the syllable was not doubly closed: e.g. *rá'šu*, *ra'šī*. While this would fit the Phoenician evidence, it may not be necessary. It would suffice to assume that syllable-closing aleph before a consonant was elided after the accent shift but before the loss of case-endings: **našá'tī*>**našâtī*; **rá'šu*>**râšu*. Since the *â*>*ô* change remained operative, it would take place in these secondary *â* vowels also.

[20] In Punic: רש.

[21] For a similar loss of an initial '–syllable before ח, cf. Aramaic חד 'one' for אחד (Bauer-Leander, BAG 53) and Biblical חיאל (for אחיאל?); איכבוד (if it is an inten-

found (Byblos 13th century), and even contemporary forms still preserve the initial syllable, as in *Aḫimilki* (Arvad 7th century). It is therefore quite possible that this loss of the syllable before *ḥ* was a Tyrian peculiarity, perhaps restricted to proper names. This tendency spread very widely in Punic where initial א is always lost in אח—, אחת—; this may be an extension or a revelation of the Tyrian tendency, since Carthage and many of the other colonies were founded by Tyre. Later the pronunciation of initial ' was lost regularly in Punic, often resulting in the elision of initial syllables, as is seen in *donni* for אדני. In the writing this elision appears in the late מתמלקרת, but the transcription *Amotmicar* shows it was not regular.

In מלאכת the same loss of ' which took place in Hebrew[22] is found in Phoenician. The etymological spelling is kept in Phoenician, but in Punic it is always מלכת.

In late Phoenician ' followed in the wake of ' and was elided in doubly closed syllables: **ba'l>*bāl>*bōl*, if, as is probable, that is the origin of the Palmyrene בול.

In the Byblos dialect, between the 13th and 11th centuries, intervocalic *h* was elided, except when the preceding vowel was long. The 3 m. sg. suffix is ה— in the 13th century, ו— in the 11th: **-ahū>*-aṷ*. The 3 f. sg. remains ה—; after plural nouns the ה— was probably actually pronounced, as in Hebrew: in עמדה the suffix would then have been **-ēhā*<Semitic **-aįhā*.

It may be assumed that a similar elision in common Phoenician produced the regular 3 m. sg. suffix **-aį*<**-ahī*, but the early form with ה is not actually found outside Byblos.[23]

At some point in the history of Phoenician the feminine ending *-at* gave way to *-ā*. In the verb this occurred before the fixing of the orthography, hence פעל 'she did.' In the noun it could not happen till later, after the loss of case-endings, when *-atu* became *-at*. Hence in Late Phoenician we find the uncertain ελα for אלת, and in Neo-Punic, where rules of spelling receive rather cavalier treatment, צדיקא and חמא, both meaning 'pious,' show the feminine ending.[24]

tional corruption of *חיכבור). The Punic extension of this tendency is paralleled in Syriac: (א)דין, (א)נש (Nöldeke, SG 23). For elision of unaccented first syllables in other languages see Kent, Lg. 7 (1931). 179–89.

[22] Bergsträsser I §15g.

[23] In plural nouns, if this occurred before reduction of diphthongs: **-aįhu>*-aįu*, cf. Friedrich, ZS 1 (1922).5. See below, p. 48.

[24] See below, p. 59.

A curious elision of post-consonantal *i* is observable in the Cyprian proper name Πυματων for פמיתן (itself for פמייתן), and the Punic מלכתן *Milcaton* (for Cyprian מלכיתן, Μιλκιαθων).

In Punic the *d* and *l* of —בד and בעל— in personal names are not infrequently elided, see above under §6. In three-syllable names, with accent on the final syllable and with the second syllable atonic, the unaccented syllable was often elided in common speech: *Boncar* by the side of *Bomilcar*, *Bodmilkar* (בדמלקרת); Βωτα, *Bostar* by the side of Βουδαστρατου (בדעשתרת). This elision probably took place only in the common personal names.[25]

5. Prothetic א. The prothetic א was rather common in Phoenician, and occurred only before an initial two-consonant cluster. The etymology of אשמן 'Eshmun' as 'eight' shows that it was not foreign to Phoenician.[26]

In Cyprus the prothetic א was particularly frequent. It is regular in אז 'this,'[27] with ז a rare variant, and in אשן and אשנם 'two.' In the Abydos graffiti and in the Lapethos dialect there occur forms with and without the א: בן and אבן 'son,' אבחי 'in the life of,' אבמקדש 'in the temple of,' and in the same inscription בחי, במקדש.

In Punic there are a few other examples: אשלבם and שלבם as variants, ארשף where Phoenician proper and Cyprian have רשף, אברכת where the usual Punic name is ברכת *Berict*. The א is also used in transcription of foreign names beginning with two consonants: אכלין Κλεων.

6. Anaptyxis. After laryngals a secondary vowel often develops, similar to the *ḥateph*-vowels in Hebrew. This is first seen in Middle Phoenician in the Akkadian transcriptions where *ba'al* occurs as a variant to *ba'l*. The same form underlies Late Phoenician βααλ for **ba'al*, as against Punic *–bal* for *bāl*<**ba'l*. In the early Late Phoenician Μερ– for **mæhr* מהר, there is no anaptyctic vowel; the helping vowel appears in the later Μααρ–, and Punic *Mahar–*, but also in the Early Phoenician Eg. transcription *Mahar–* (which is however in decadent syllabic orthography). This anaptyctic vowel does not seem ever to have become a formally recognized element in the language, perhaps the more so since vowels were not indicated in the writing and there was no need to pass upon its status; it was certainly, how-

[25] See above, p. 3, n. 10.
[26] Also Attic אסכן for סכן.
[27] See p. 23 above.

ever, a very frequent element in the normal pronunciation of these words.

Beginning with PUNIC there are traces of anaptyxis in doubly closed syllables, similar to the occurrence of anaptyctic vowels to simplify the pronunciation of the Hebrew segolates. As would be expected,[28] the words in which this occurs are those in which the last consonant is more sonorous than the preceding, thus making a group which is normally not a single syllable at all[29] and which is very difficult to pronounce. For קבר **qabr* 'grave,' there is the Punic variant קבער, with an anaptyctic vowel. In NEO-PUNIC, **nidr* 'vow' is often written נדער; **sikr* 'memory,' סכער; and **'asr* 'ten,' עסער. The anaptyctic vowel seems to have been usually *a*, for it is written with ע: עסער was probably pronounced **ásar*. Anaptyctic vowels are also found in other difficult consonant groups, especially in the neighborhood of sibilants, thus *συρις* for *šúriš*<**šúrš* 'root.' Anaptyxis did not spread by analogy to other doubly closed syllables, as it did in masoretic Hebrew. Thus *qart*[30] (קרת) and *milk* (מלך) remain unchanged.

§ 11. SOUND CHANGES IN VOWELS AND DIPHTHONGS

The earliest vowel shift of which there is any evidence is the well-known change of accented *á* to *ó*. As in the case of Hebrew, it must have become operative before the Canaanite accent shift, for there seem to be cases of long *ā* vowels which lost the accent in that shift and nevertheless appear as *ó*. Cf. Ουλωμ– if it goes back to **'ấlamu* >**'ṓlamu*>**'ōlắmu*>**'ōlắm*>**'ōlṓm*. After the accent shift and the loss of final short vowels tone-lengthening took place, creating a new group of long *ā* vowels, as in Hebrew. Unlike Hebrew, however, the sound change was still operative in Phoenician, and these new *ắ* vowels also became *ṓ*.[31] Thus in *–iatun–* we see the following changes **i̯atắna*>**i̯atắn*>*i̯atṓn*, and in *ιωτα*: **i̯ắd–*>**i̯ắd*>*i̯ṓd*. So also *migdṓl* 'tower' where Hebrew has *migdắl*, *mu* 'what' to Hebrew *mắ*.[32] The earliest Akkadian transcriptions which show this change of secondary *ắ* to *ṓ* are from the beginning of the 7th century: *Samuna-iatuni* (אשמניתן), *Baal-ḫanunu* (בעלחנן), *Baal-iašupu* (בעליסף), *Baal-*

[28] Speiser, Secondary Developments in Hebrew Phonology, AJSL 42 (1925–26).145.

[29] Jespersen, Lehrbuch der Phonetik 13.1 ff.

[30] Bergsträsser I 23g. In Αφεσαφουν (עברצפן) and Αφεθεννт (עבדתנת) the ε is involved with the loss of the *d*.

[31] Just as the accent-shift had different conditions in different dialect areas, so the *ắ*>*ṓ* change operated on different lines in the Phoenician, Hebrew and other areas; cf. Sturtevant, Linguistic Change 76–7.

[32] Here *ắ* represents Hebrew masoretic qames *å̄* which in Palestine tended toward *o*.

maluku (בעלמלך); the evidence from the Greek alphabetic names may take us back to the 9th century. The change must have taken place, however immediately after the loss of the final short vowels and the concomitant tone-lengthening. In closed unaccented and in doubly closed syllables the vowel was short, and *a* remained unchanged: Punic Αννω for *Ḥannô*, Middle Phoenician αλφα for *'alp*, καππα for *káþþ*.[33]

This shift is historically identical with that in Hebrew; in both languages it goes back to the Canaanite change which is already seen in the Amarna letters. The change had not (or not yet) taken place in the North Canaanite of Ras Shamra, but it is otherwise a feature of almost all the dialects spoken on the eastern coast of the Mediterranean.[34] It was apparently operative throughout the lifetime of Phoenician,[35] even as it is still operative in the modern Aramaic dialect of Ma'lūla. It is known to have been a geographically restricted change, so that it is of interest to note that active though it was in Phoenician, it did not extend to Punic. The new long *â* vowels which arose in the West did not become *ô*: thus **bá'l>bâl*.[36]

The change of quality of *i* to *ē* which is discussed for Hebrew in Bergsträsser I § 21 k may be reflected in Phoenician Piel forms: σιλληχ (שלך), σεληµ (שלם).

[33] Cf. also the loanword καδος from *kadd*. It is difficult to tell whether final long consonants were always preserved. If Biblical חר represents Early or Middle Phoenician **hôr* as against Hebrew *hâr*, that would indicate that at least the *r* could not be long (as is true of Hebrew) and the preceding vowel was lengthened in compensation. If *Bod–* in Punic personal names is from rt. בדר it would follow that here too the long consonant was simplified and the preceding vowel lengthened. Here the *d* was not really final, for in the names the word occurs in construct state. The form may, however, be on the analogy of the absolute. There are a number of other transcriptions, the vowels of which are hard to explain. e.g. *magar* (rt. ג–ר), *Boroc* for ברך, Μεττην by the side of Μυττον (מתן).

[34] Hebrew original *â>ô* (Bergsträsser I §25); W. Syr. *ā, ē, ō>ō, ī, ū*; W. Aram. *ā>å̄*; Ma'lula Aram. *â>ô* (still in force) while *ā>a*. Note also Mehri *â>ô* while *ā>ē* usually. The masoretic shift of *ā* to *å̄* took place after a long break and cannot enter directly into this problem. Praetorius (ZDMG 55 (1901).369) attributed this shift to the effect of the non-Semitic substratum of population in Palestine and Syria. The problem becomes more involved in view of the fact that this change continued in force in some languages for a long time. A substratum can properly influence a language only during the generation when the foreign language is being adopted. Cf. Jespersen, Language 200; Bloomfield, Language 386.

[35] Cf. the change of the late *â<á'* to *ô*, p. 32 above.

[36] See p. 31 above. The form *–bo*, with the loss of final *–l*, as in *Salambo*, includes a hypocoristic ending of personal names; cf. p. 18, n. 30 above.

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Sometime shortly after the 14th century final short vowels were lost. At the time the Phoenician orthography was fixed these vowels were still pronounced. This follows from the treatment of the feminine ending. In the verb, **qatalat* had become **qatalā*, and the orthography was set without final ת—: פעל 'she did.' In the noun, however, the feminine ending was *–*atu*; the *t* was still pronounced and the spelling fixed with ת—, hence רבת 'Lady,' and so on. Had the noun ending been merely –*at*, the –*t* should have been lost as in the verb, as indeed it later was. The existence of final short vowels, at least at the time the orthography was set, is also shown by the full writing of verbs III*i̯* in the Byblos inscription of the 12th–11th century: בני = *banai̯a*, חוי. The Egyptian transcriptions still show Canaanite case-endings down to the 14th century, but after the 18th Dynasty there is increasing confusion in their transmission, showing that they were already being lost.[37] They must have dropped before the earliest record of tone-lengthening, for tone-lengthening has been shown to have depended upon the loss of a following vowel.[38] As was seen above, forms like –*iatun*– and ιωτα presuppose tone-lengthening and so the loss of final short vowels.

There is some evidence that short vowels in unaccented open syllables were reduced. This reduction was not complete; certainly the vowels did not become mere shwa,[39] for they are represented in the transcriptions and even in the Punic vowel letters: the constructs Μακομ (מקם) 'place of'; פען, פנא, פענא for **pănê* 'face of.' The reduction may, however, be seen in the forms with prothetic א, e. g. אבמקדש = *'abmiqdôš* < **bᵊmiqdôš* < **ba*——; in variants like *nasib*, *nesib*, *nisib* (= *nᵊṣîb* נצב); *Baric*, *Buric*, *Biric* (ברך); in the coloring of the reduced vowel by that which follows, as in *Gudul* (גדל), Σοφωνιβα (צפנבעל); perhaps also in εζωρ < *'*azôr* (עזר), *Balithon* as variant to *Baliathon* (בעליתן).

[37] Voc. 19, 29. Friedrich, ZS 1 (1922).6 shows that case-endings seem still to exist in the *Klmw* insc. (Zenjirli 9th cent.). The III *i̯* form כסי (if taken as in the Glossary) would also point to the existence of final short vowels. Either these spellings are accepted traditional orthographies continued from earlier days, or else we must say that the far-north Zenjirli dialect, strangely enough, preserved final short vowels down to the 9th century.

[38] H. Grimme, Grundz. d. hebr. Akzent– u. Vokallehre 46; E. Sievers, Metrische Studien §843; Streitberg, IF 3.305–470 (esp. 308); Nöldeke, Beiträge 135–6; Bergsträsser I §21h.

[39] As against the complete reduction shown for Hebrew by Margolis, AJSL 26 (1909–10).62.

The medial diphthongs *ai̯*, *au̯* had become simple vowels before our earliest inscriptions, and before the fixing of the orthography: *βητα* for בת 'house,' Μ*ουθ* for מת 'death.'[40]

Final *ai̯* and *ii̯* were reduced in Pre-Phoenician times to a simple vowel,[41] cf. Amarna *ša-te-e*, Hebrew שׂדה, Phoenician שר, from Semitic **šadaju*.[42] Final *au̯*, however, remained,[43] as in *ταυ* for *táu̯* 'cross-mark,' and in the writing ו— for the suffix *–au̯<ahu* in Byblos. Since the ו here is not etymological and traditional (it replaces the ה— suffix of the earlier inscription), and since it could not have been from the very first merely a vowel letter for *ō* (or it would not have been written), it must represent a final *u̯* which was actually pronounced.

The new final *–ai̯* of the 3 m. sg. suffix which developed in the earliest Phoenician period may have remained for some time before ultimate reduction to *–ē*.[44]

Intervocalic *i̯* after heterogeneous vowels remained, but with homogeneous vowels is absorbed: חים = *ḥai̯i̯tm* 'life,' חי *ḥai̯i̯ê* 'life of,' but צדנם = *ṣidōntm* <**ṣidōnii̯tm*, as in Hebrew.

[40] This reduction was common in Canaanite. Cf. Amarna *mīma*, *mēma* 'water,' *šamēma* 'heavens,' *lēl* (?) 'night); the Samaria ostraca have ין 'wine,' not יין: Dhorme, RB 37 (1930).62 ff. There is an unexplained exception in the name עינאל on coins from Byblos of the 3rd century B.C., due perhaps to some analogical influence in that particular proper name. In the frequent classical Βαιτυλ for בתאל* there is another problem, but cf. the form Συμβετυλω quoted in Hill, Journal of Hellenic Studies 1911.56.

[41] Bergsträsser I §17k.

[42] Friedrich, ZS 1 (1922).5.

[43] For the difference of treatment between final *–ai̯* and final *–au̯*, cf. the Greek, where *ai̯* had become *ē* in Attic by about 150 A.D., while *au̯* remained a diphthong, the second member finally becoming a spirant (Sturtevant, Pronunciation of Greek and Latin 142, 148).

[44] See below under pronominal suffixes.

II. MORPHOLOGY

A. The Verb

§12. The Tenses

1. The Tense System.[1] It is particularly difficult to obtain a clear picture of the function of the tenses in Phoenician because of the simple narrative character of almost all of the inscriptions. As far as the present evidence goes, the Perfect is used primarily as a simple past, and the Imperfect as a future and voluntative.[2] All three uses are seen in the Ahiram inscription (Byblos, 13th century): ארן זפעל א' 'The sarcophagus which I. made'; ויגל ארן זן 'and will uncover this sarcophagus'; תהתפך כסא מלכה 'may the throne of his rule be overturned.' The same uses are current in all the periods, thus in Punic: לרבת . . . אש נדר פ' 'To the Lady . . . that which X vowed'; ובכלל יכן לם . . . 'and in a whole-offering there shall be to them . . . '; תשמע קלא תברכא 'may she hearken to his voice, may she bless him.'

2. The Perfect.

sg. 3 m.	פעל		pl. פעל	Pu בנא
f.	פעל	Pu נדרא		
1	פעלת	NP כעתבתי		

The inflection of the tenses appears to be similar to the Hebrew.[3]

The 3 f. sg. is written without the original final *-t*; the afformative was probably *-ô* < **-â*, as is seen in the writing with א. The feminine *-t* was preserved, however, before suffixes (i. e. when medial): פעלתן 'she made me' (Byblos 5th century).

The afformative of the 3 pl., written with א in Pu and NP (פהלא), must have been *-û* as in the Imperfect.

The only occurrences of the waw consecutive in Phoenician are in three Punic inscriptions from Carthage. Two of them are tables of

[1] Properly these are aspects rather than tenses; see Jespersen, Philosophy of Grammar 286; Sapir, Language 114.

[2] In Ras Shamra the Impf. is the common narrative tense; the Perfect is used but rarely, perhaps chiefly with stative verbs; cf. Montgomery and Harris, Ras Shamra Mythological Texts 25–6; Albright, JPOS 14 (1934).112.

[3] Thus for the 1 sg. in Neo-Punic: שלפתי, *corathi* (Heb. קראתי); in Amarna *banîti* 'I built,' etc., Böhl 46.

sacrifices and dues; they closely resemble each other in contents and in language, and both come from Carthage, although one was found at Marseille. The form occurs only with the perfect, in three words, one of them repeated several times: ובכלל יכן לם . . . שאר . . . וכן הערת . . . לבעל הזבח, 'and in a whole-offering they (the priests) shall have . . . flesh . . . but the skin . . . shall be for the offerer of the sacrifice'; [כ]ל משאת אש איבל שת בפס ז ונתן לפי הכתבת. . ., 'every payment which is not set down in this tablet shall be given according to the document . . .'; כל כהן אש יקח משאת . . . ונענ[ש] . . ., 'every priest who shall receive a payment . . . indeed he shall be punished . . . .' These are good Hebrew uses of the perfect with waw consecutive, although the syntax differs slightly. They could also be understood as infinitives absolute with waw, of the kind that occurs in Hebrew and in South Arabic.[4] The Punic ושפט in an imprecation may be imperative or perfect with waw consecutive.

3. The Imperfect.

sg. 3 m.	יברך	pl.	יארך
f.	תברך		
2 m.	תפתח		

As in Hebrew, and in the Amarna letters,[5] the vowel of the preformative in *a*–imperfects was normally *i*: the 3 m. *ji*– is seen in *ybarcu* 'they will bless,' which form also shows the –*ú* afformative of the 3 m. pl. (Poen. 931).

There is no example of the imperfect with waw consecutive.[6]

Two moods may be distinguished in the imperfect; the indicative and the jussive. In the indicative, after forms ending in a long vowel, a final ן— may be added. This form is particularly frequent in the language of Ras Shamra,[7] and is common throughout Semitic, in Akkadian, in Aramaic and in Arabic. In Hebrew and in South Arabic the distinction in mood is not always observed, but the addition of the ן— is quite frequent. Thus, in Phoenician: jussive אל יכבד 'may they not honor,' but indicative יתלון 'they would grovel' (both Zenjirli

[4] And in Ras Shamra (?) Ginsberg, Tarbiz, 4.112. Cf. Bergsträsser II §12m where the infinitive consecutive is noted as late; and for South Arabic, e.g. Rossini no. 51b (Glaser 481), line 2. Whether perfect or infinitive, this is another case of the appearance in Punic of an otherwise unknown Phoenician (dialectal) form.

[5] Amarna *i*–preformatives: 3 m. sg. *ji*–, 2 *ti*–, 1 *i*–: Ebeling 46; Dhorme RB N.S. 10 (1913).369. Cf. Bergsträsser II §14 f.

[6] This form does occur in Moabite in the south, and also in the mixed Aramaic-Canaanite of the Zakir stele (see below, p. 159).

[7] For its use in the Amarna letters, cf. Dhorme RB N.S. 10 (1913).369.

9th century).[8] Cf. also ישאן 'they shall bring' (Attica 1st century B.C.)[9] After the loss of final short vowels Indicative and Jussive became for the most part, as in Hebrew, indistinguishable in form.

4. The Infinitive, Imperative and Participle. Both Infinitive absolute and infinitive construct occur in Phoenician, probably with differences of vocalization analogous to those in Hebrew: inf. abs. ואם רגז תרגזן 'and if you persist in disturbing me' (Sidon 5th century); inf. cst. מלכה 'his ruling' (Byblos 13th century), למלכי 'of his reign'[10] (Sidon 5th century). The infinitive with ל also occurs: לפעל 'to do,' *liful* in Plautus.

The Imperative is frequent in the stereotyped Tanit dedications: with suffix ברכא, בערכא, m. and f. sg. These are Piel, and the ע represents the *a* vowel of the first syllable.

The Participle has the force of a present or progressive tense: קרא אנך 'and I invoke.' The passive participle is used as a substantive in טנאם על ה[מלכת] 'those appointed over the work.'

§ 13. The Conjugations

1. Qal. Because of the lack of vocalization, it is impossible to learn just how the three thematic vowels *a*, *i* and *u* develop in the perf. and impf. Practically all the perfects which occur in the transcriptions are *a*–perfs., but they are all from active verbs, and probably at least some of the neutric verbs had *qatil*– and *qatul*– perfs.[11] The form in Phoenician is **qatól* in the 3 m. sg. perf.,[12] and probably **qatló* in the 3 f. sg. In the rest of the paradigm, unless analogy was at work, the second stem-syllable should not have been lengthened: **qatáltī*, etc. For the 3 m. sg. cf. *maluku* for *malók* 'he ruled'; –ιαθων for *jatón* 'he gave';– σαλω for *ṣalóḥ*; and Neo-Punic regularly שעמא 'he (she) heard,' and so on. The imperfect of the active verb is seen in *ythmum* for אתמם 'I will complete,' and the infinitive in *liful* for לפעל 'to do' (Poen. 935 and 931). For the participle, see above.

[8] Friedrich, ZS 1 (1922).6 n. 2.

[9] This distinction was probably lost at a later date, for indicatives are found in Punic without the ן—.

[10] Lidz. 7 takes this as infinitive + י— compaginis. This is, however, impossible for that vowel would not have been written with a י.

[11] For the Hebrew cf. Bergsträsser II §14b.

[12] A similar form develops only in Mehri, where the m. is *amor*, f. *amrot*; cf. Bergsträsser, Einführung 128.

2. Passive Qal. The search for a Passive Qal is stimulated, not only by the few cases in Hebrew,[13] but especially by the occurrence of this form in the South Canaanite of the Amarna letters.[14] No definitive case of the Passive Qal in Phoenician is known as yet. A number of imperfects with passive meaning may, however, be read in this form rather than in the Nifal.[15]

3. Nifal. There are a number of examples of the Nifal as a passive, rather than a reflexive. In the imperfect it is only by the context that a word is revealed as Nifal, as in יקבר 'he will be buried.' For the perfect, cf. נגזלת 'I have been seized'; ונתן 'then it shall be given' (waw consecutive); נפעלא 'there have been made'; and in Neo-Punic, נבנא 'was built,' and so on.

4. Piel and Pual. Although the writing is the same as in the Qal, a number of words may be recognized as Piel.[16] The form is seen in Neo-Punic חידש (Punic חדש) 'he renovated,' and in the name בעלשילך, Punic בעלשלך. The transcriptions show that it was quite like the Hebrew: -σελημ for שלם; -σιλληχ, -*sillec* for שלך. The imperfect appears in *ybarcu* 'they shall bless'; the imperative in בערכא; and the participle in מתפף 'drummer,' מצרף 'metal worker,' and in the proper name מנחם (Hebrew מנחם).

The Pual occurs in כסי **kussija* 'he was covered.'[17]

5. Hithpael. A Hithpael perhaps occurs in יתלון 'they would grovel,' from the root לוי (Zenjirli 9th century),[18] and in התקדש, apparently 'he sanctified himself,' in Neo-Punic. It is not otherwise found in Phoenician, but may well have existed in the dialects of cities from which we have no inscriptions.

6. Ifil. In the Causative Phoenician has a peculiar form **jiqtīl*, as compared with *hiqtīl*, *'aqtala*, *šaqtel* and the related forms. It appears in יטנא 'he set up,' יטנאת 'I set up,' יקדשת 'I consecrated,' in מזבח ז אש יטנ פ' 'this altar which X set,' in וישבן אית עשתרת 'and we caused Astarte to dwell,' and in several other words. The form *jiqtīl*

[13] Bergsträsser II §15.

[14] Böhl 60; Ebeling 59.

[15] E. g. נצר ושמר in Eph. 1.172.

[16] The analogy of Hebrew is not an infallible criterion, cf. -σαλω for צלח -*ḫaluṣu* for חלץ, both in the Qal.

[17] This must be so taken because of the context. Friedrich (ZS 1 (1922).5) reads it 'he covered him,' but if the verb is active the subject would have to be in the first person.

[18] But not necessarily with an *h* preformative.

must be ultimately connected with the Hebrew *hiqtīl*, for it could hardly represent a new Causative prefix. *Hiqtīl* already had the *i* vowel in its preformative in very early times, as is seen from the Amarna letters.[19] The initial *h* may first have become an ' ; at all events the following *i* vowel must have been a factor in the final development to *j*. This development could have originated as a sandhi phenomenon, something on the order of **hū 'iqtīl* tending to **hū jiqtīl*, **'anōkī 'iqtálī* to **anōkī jiqtálī*, and so on. The development of an *j* glide between two vowels of which the second is *i* would not be strange, and the Hifil would normally occur not initially, but after a noun or pronoun. Finally, there is always the possibility of the working of some analogy not quite clear at present.

In late Punic and in Neo-Punic the *jifil* becomes *'ifil*: איקדש, and probably איכרמא.

7. Iftaal. A simple infixed-*t* conjugation, with the force of a Middle, existed in Phoenician, although it is found only in the earliest period, in Byblos. It is seen in תהתפך 'may there overturn (or: be overturned),' and תחתסף 'may there break (or: be destroyed).' The perfect does not occur, hence it cannot be shown whether the conjugation was **hiqtatal* or **jiqtatal*. The same conjugation is seen in אלתחם, from the root לחם, in the Moabite stone, and probably in certain Canaanite place-names in the Bible, such as אשתאול, אשתמוע.[20]

§14. The Weak Verbs

1. Verbs with laryngals. The retention of *a* vowels in the neighborhood of laryngals is seen in the preformative of *iaḫi*– 'may he live,' in the cuneiform *Iaḫimilki* יחמלך (Tyre 7th century).

With the further weakening of the laryngals, especially in Late Phoenician, changes would take place in the vocalization of these verbs. This must have been particularly the case in Punic and Neo-Punic.

2. Verbs I *n*. In the verbs, as in the nouns, the *n* is assimilated regularly to a following consonant, thus ישא 'he shall raise,' from the root נשא. Of the infinitive Qal the one case in this class is an *i*–infinitive, שאת from the same root, which agrees with the Hebrew.[21]

[19] For probable Hifil in Amarna, see Ebeling 64, Böhl 66, Dhorme RB N.S. 11 (1914).42.

[20] Bergsträsser II §18i; in Ras Shamra: Montgomery and Harris, Ras Shamra Mythological Texts 22. Professor Albright also calls my attention to Ελθεκω (B) to Biblical אלתקה.

[21] Bergsträsser II §25c.

The ל of לקח assimilates similarly, and in verbal froms only: יקח 'he will take,' לקחת 'to take,' but מלקחם 'tongs.'

3. Verbs I *u̯ i̯*. The forms here are analogous to the Hebrew.[22] Verbs originally I*u̯* with *i*–imperfect show the same loss of the first radical in the imperfect as they do in the other Semitic languages:[23] ישב 'he shall sit,' ידע 'they shall know,' לדעת 'Notice!,' lit. 'to know.'

In this class there belongs the verb 'to give,' which is not נתן, as in Hebrew and Aramaic (*nadānu* in Akkadian), but יתן. Thus 'he gave' is יתן *i̯atôn*, transcribed *–iatun–*, *–ιαθων*, *–iathon*; 'she gave,' יתן; 'I gave,' יתת. In the imperfect, 'he shall give' is יתן; 'she shall give,' תתן. The Nifal has נתן with a Neo-Punic variant ונתן. Nouns derived from the root include מתן in personal names, transcribed *Mutun–*, *Mettun*, *Muttun*, and so on, and מתת, in Punic מתנת 'gift.'

The root נתן, common outside of Phoenician, is the underlying form here also, as is seen in the derived nouns: *Mettun*, almost always with the double middle consonant, for מתן <מנתן*. It is quite clear that a secondary root יתן was formed, at least in the Qal, from old נתן. The development of this secondary root in Phoenician and Ras Shamra is explained by a peculiarity of the root נתן which led to its confusion with the I*u̯i̯* roots. נתן was the only I*n* verb with an *i*–imperfect; in the imperative of the Qal it had therefore the same form as the I*u̯* verbs with *i*–imperfect: cf. the Hebrew תֵּן from נתן, שֵׁב from ישב. The analogy of the I*u̯i̯* forms spread from this form to the other forms of the Qal,[24] which were then formed anew with I*u̯i̯* forms: יתן *i̯atôn*, like יסף, *i̯asôp* (Assyrian *–iašupu*).[25] The secondary root was thus a back-formation.

The favoring of the new forms (impf. and pf.) יתן over the old נתן, and the ultimate replacement of the old, was a matter of fluctuation in the frequency of use of the old forms and the new. *Tin* as impv. of נתן was irregular, a formula, but as impv. of an impf. and pf. יתן it was regular, a type, similar to the whole I*u̯i̯* class. The new forms יתן naturally gained in frequency and became accepted.

[22] Bergsträsser II §26.

[23] ib., §26a.

[24] Probably first to the imperfect, in which the difference between the I*u̯i̯* forms with *i*–imperfect and the נתן form with I*n* assimilated and *i*–imperfect was slight; cf. Heb. יתן and ישב.

[25] The new יתן forms probably did not extend beyond the Qal. The Nifal occurs in Neo-Punic as ננתן, dissimilated from Punic נתן parallel to Hebrew נתן. For such coexistence of two roots within an inflection, cf. especially הלך and ילך, both in the Qal, in Hebrew. Ras Shamra also has יתן.

4. Verbs III *u i*. In Early Phoenician the final consonant of these verbs was still preserved in the perfect; בני 'he built,' חוי 'he restored' (Piel), both from Byblos 12th–11th century; כסי 'he was covered' (Pual),[26] from Zenjirli 9th century. The jussive reveals the short form: ימח 'may there be erased,' ויגל 'who should (lit. and he will) uncover,' both from Byblos 13th century. In later inscriptions the third radical is nowhere indicated, as in Hebrew: בן 'he built.'

In the 3 f. sg. the final *-t* has been lost just as in the strong verb: חוא 'she lived,' בענע 'she built,' נבנע 'it (f.) was built.' These forms are all Neo-Punic; earlier examples are not known.

There did not take place here the restoration of the fem. *-t* which produced in early Heb. such forms as הית (=הית, in the Siloam insc.), עשת (Lev. 52:21), nor, of course, the later analogical development which added a vowel to the Hebrew form, yielding היתה, etc.[27]

At least in Late Phoenician, the infinitive had the same form as in Hebrew: לקצתם 'to cut them off,' לכנת 'to name'; the *o*-vowel of the afformative may be seen in לבנאת 'to build.'

The verb 'live' differs somewhat from the Hebrew. The perfect has חוא 'he lived,' חוא, חוע 'she lived,' (Neo-Punic), and the imperative is transcribed *Avo*, a form reminiscent of the Biblical Aramaic imperative plural הוו 'be.' *Avo* is a formula, a fixed expression, and may be a plural in its grammatical form. The imperfect of this verb occurs in the name *Iaḫimilki*, יחלמך. The early form of the Piel perfect is חוי; the Piel imperfect is seen in יחומלך, יחואלן, etc., and in תחוו 'may she preserve him' (Byblos 11th century, with a similar form in the 2nd–1st). The noun is חים 'life.'

The final vowel of the root in its later form is seen in the Punic *caneth* for 'I obtained,' Hebrew קניתי, in the Punic use of vowel letters, e.g. בנא 'builder,' Hebrew בונה, and the difference in the Punic form of the verb with suffix: תברכא 'may she bless him' but יקציא 'may he cut him off.'

[26] For Hebrew, cf. such forms as יכסימו, Ex. 15:5.

[27] Cf. Bergsträsser II §30r, and for the earlier history of the weak verbs Bergsträsser, OLZ 1923.477; Landsberger, Islamica 1926.365; OLZ 1926.967; also Nöldeke, Neue Beiträge 179, 202.

5. Other Weak Verbs. Of the other classes of weak verbs there are but few forms, which show no variation from the Hebrew inflection. As was seen above, third-radical *n* assimilates to following consonants: כת, יתת,[28] which is not the case in Hebrew. Certain changes in the vocalization may be assumed from what is known of Phoenician phonology.

[28] See above, p. 28.

B. The Pronoun

§15. The Personal Pronoun

1. The Independent Personal Pronoun.

sg. 1	אנך, var. אנכי	pl.	אנחן
2 m.	את		
3 m.	הא		המת
f.	הא		

The paradigm runs close to the Hebrew; the vocalization and the missing forms may safely be filled out from it.

In the Abydos graffiti, largely of Cyprian origin, the spelling אנכי occurs a few times.[1] In Punic אנכי is the rule, though אנך still occurs. The Plautine *anech*, *anec* may possibly indicate that there actually existed a dialectal variant in which the final -ī was not pronounced. Such a form may exist on the Moabite stone where the word is written אנך, though final long vowels are indicated. The Phoenician אנך, however, probably represents **'anōkī*; the writing with אנכי merely shows a late tendency to use vowel letters.

The form המת may be historically identical with Hebrew המה. This form with deictic *t* is also found in the South Arabic dialects.[2]

2. The Suffixed Personal Pronoun.

sg. 1	poss. —י, obj. —ן	pl.	—ן
2 m.	—ך		
f.	—ך, Pu var. —כי		
3 m.	—י		—נם, —ם
f.	—י		

Possessive suffixes: 1 רבתי; 2 m. לך 'to thee'; 2 f. עבדך 'thy servant' (Punic); 3 m. אלי 'his god'; 3 f. ארתי 'her Lady'; pl. 1 ארנן 'our Lord'; 3 m. אבנם 'their father,' זרעם 'their seed.'

[1] Cf. §6, n. 15, above. In one case a visitor had written אנך פסר ב, and had then stopped and corrected himself immediately below: אנכי פסר בן בעליתן, Eph. 3.97.

[2] For Ph particles with *t* see p. 62 below. Ras Shamra has possibly a parallel formation הות 'he(?),' and South Arabic also has הות, הית by the side of הא m., הא f., the longer forms being used largely with demonstrative force.

Objective suffixes: 1 פעלתן 'she made me'; 2 m. ידברנך 'they shall bespeak thee'; 3 m. ישבני 'we established him' (lit. 'caused him to dwell'); 3 f. תברכי 'may she bless her'; pl. 3 m. יספננם 'we added them,' יברכם 'may he bless them.'

These consonants serve as the suffixes for all forms of verb, noun (after sg. אמי 'my mother'; after pl. בני 'my sons') and particle; the varying vocalizations after the particular forms may be reconstructed on the analogy of the Hebrew.

Early Phoenician in Zenjirli has אב 'my father' in the nominative, from Sem. *'*abī*, but אבי 'of my father' in the genitive, from Sem. *'*abiįa*. In later inscriptions (and perhaps in contemporary inscriptions from other cities) the י was written even with nouns in the nominative, on the analogy of the oblique forms. In the oblique cases the 1 sg. suffix was still pronounced *–įa* when the orthography was fixed; hence the writing with י. With the loss of final short vowels it was reduced to *–į*. Together with the *i* "connecting vowel" (which, before the loss of final short vowels and the confusion of cases, had been the genitive case-ending) this resulted in an *–iį* suffix which in time was simplified to *–ī*. The writing with י, however, was preserved even after the oblique suffix no longer contained a consonantal *į*. It was probably at this time, when nominative and oblique suffixes were identical, that the oblique spelling with י was extended by analogy even to nominative nouns: אמי 'my mother.' The late pronunciation may be learned from the Plautine transcriptions *donni* (אדני) 'my lord,' *uii* (אחי) 'my brother.'

The 2 m. sg. was probably *–kā*, while the feminine seems to have been *–kī*, for in Punic it is written כי—: עבדכי, 'thy (f.) servant.'[3]

In the 3 sg. both the masculine and the feminine suffixes must have contained, at the time the orthography was fixed, a consonantal *į*. The form can perhaps best be explained as derived from a masculine suffix *–*hī*, such as occurs in most cases in Aramaic. After short vowels the *h* was elided, the vowel of the suffix forming a diphthong with whatever short final vowel (case-ending, etc.) had been normalized, in that form, as the "connecting vowel." This was probably *a* before the 3rd person pronoun, as it is in Hebrew and Aramaic: *–*ahī*>*–*aį*. After long vowels, an *į*–glide would replace the *h*; the construct m. pl. with the suffix would then have been on the order of

[3] For the Hebrew variant כי—, in Jer. 11:15, Ps. 103:3, etc., see Gesenius-Kautzsch §91e, p. 256. For כי— in Egyptian Aramaic, see Bauer-Leander BAG §20p', p. 78.

**-ēi̯ī<*-ēhī.* The same development took place in the verb: וישבני 'and we established him,' with **-nūi̯ī<*-nūhī.*[4]

The feminine presents a much more intricate problem, in that it probably did not have an *i* vowel to start with. It is possible that the *i̯* was extended to the feminine from the masculine, as an analogical rather than a phonetic development; thus perhaps **-ahā>*-ai̯ā.* There is, however, no evidence that such was actually the case.

This assumption for the 3 m. sg. suffix seems to provide a simple interpretation of the evidence. Practically the only other possibility which would account for the writing with י would be a derivation from **-ihū.* This presupposes *i* as the connecting vowel in the noun, e.g. **-ihū>*ii̯ū.* It yields linguistically more complicated forms, such as **-nūi̯ū* in וישבני, and fails to explain the development of the *i̯*-glide after vowels other than *i*, as, for instance, in the case above after long *ū.* It also does not conform as well with the evidence from Punic.

The 3 pl. presents a new dilemma. Two forms of the suffix, נם— and ם—, the former being new in Semitic, are employed after verbs, nouns and particles, without any apparent reason for the alternation. Historical considerations may help, however, to clarify the problem. It is found that in the verb, as far as present evidence goes, נם— occurs after the vocalic terminations and ם— after the consonantal. Thus ויספננם 'and we added them,' יסגרנם 'they will deliver them up,' but יברכם, תברכם 'may he (she) bless them,' Hebrew יברכם, etc. This alternation is the same as that of the final ן— in verbs, and it is very probable that what we have here is actually that verbal form with final ן—, with the addition of the suffix ם—. Such occurrence of the suffix after the ן— ending is seen in ידברנך 'they shall bespeak you,' and is common in several Semitic languages; cf. Hebrew ימצאונה, Je. 2:24.[5] יסגרנם was then originally יסגרן+ם (Heb. יסגירון),[6] just as

[4] Cf. for Aramaic, Nöldeke ZA 9 (1894). 400.

[5] The addition of suffixes to forms with ן— is quite common in Hebrew; cf. Gesenius-Kautzsch §47m,o, Bergsträsser II §5a,b; Professor Montgomery calls my attention to considerable material of this nature, indicated in Gesenius-Kautzsch §58i, §60e, Bauer-Leander HG §48. In Syriac the suffix is regularly added after the ן—, Nöldeke, SG 129. For Talmudic Aramaic see Barth, Pronominalbildung 70, and for South Arabic Hommel, Chrestomathy §68; GvG 259b. Such suffixing is very common in Ras Shamra, cf. יבלנן 'they will bring to me.'

[6] This was originally necessary, for יסגר+ם, Heb. יסגירום, would have been jussive. Later this distinction in the moods was lost, so that יסגרן+ם and יסגר+ם, had the same value.

חברכם was ם+חברך (Heb. חברך). In both cases the *h* of the original suffix הם* has been given up. In חברכם it was elided between vowels, while in יסגרנם the loss occurred between *n* and a vowel, as in the Hebrew suffix ־ֶנּוּ, the unelided form of which also occurs: ימצאנהו, Jb. 34:11, and יברכנהו, Ps. 72:15. It would seem then that the ם— suffix in these verbs was reinforced by the נ clipped from the verb. By a wrong division of the form into its component parts, the speakers came to feel the verb as נם+יסגר, so that נם— was taken as the suffix.[7] Such a division became natural after the confusion of indicative and jussive, when יסגר (Heb. יסגירו) became the common form and יסגרן was almost forgotten; the division may have been aided by the fact that the original *h* had been elided, so that נם— formed a separate syllable. Since נם— was now felt to be a (verbal) suffix, it would come to be used after those particles which took objective ("verbal") suffixes, even though there it could only be used by extension, since the particles themselves did not end in ן—. A similar extension may be seen in the Hebrew doublet איננו by the side of אינו 'he is not.'[8] The specifically Phoenician departure occurred when the use of the new suffix spread analogically to other particles, e.g. בנם 'in (over) them,' and finally to the noun. Paralleling its use in the verb, it appears to have been used first after nominal forms terminating in long vowels, but the distinction here was not rigid, as it was in the verbal forms where it was historically justified, and other nouns also could take the נם— suffix. The earlier extension to the noun is seen in אבנם, Neo-Punic אבענהם 'their father,' אדרנם 'their great ones,' חברנם 'their colleagues,' in all of which a long vowel precedes the suffix, while ם— occurs in זרעם 'their seed,' קלם 'their voice,' where the same condition did not obtain. The later spread of this analogically extended נם— to a few forms which did not end in a long vowel may be seen in: אמנם 'their mother,' נחתנם 'their rest,' and the infinitives לקצתנם 'to cut them off,' לכננם 'that they might be.' The pronunciation was probably *-*nēm*, see below, p. 53.

[7] Secretion as a consequence of "metanalysis" (wrong division of a word): Jespersen, Language 385. On the extension of short suffixes by secretion to them of the end part of the word itself, cf. ib., 387, and Bloomfield, Language 414.

[8] The latter is Mishnaic. Note also Hebrew עודני and especially Mishnaic ישנם (the Bible has only ישנו). Transference from verb to noun is seen in שמני 'my name,' cited by Barth, Pronominalbildung 39, who mentions the occurrence of similar extensions in the modern Arabic of Tripoli and Iraq. In Punic one inscription reads חברכן כשמע קלן (CIS I 418); this is, however, probably an error for קלי 'my voice.'

BYBLOS DIALECT. Throughout its history the Byblos dialect possessed an entirely different group of suffixes for the third person.

13th century sg. 3 m. ה— pl. [הם—]
f. [ה—]
11th and later sg. 3 m. ו— pl. הם—
f. ה—

13th century: Possessive suffix: sg. 3 m. אבה 'his father.'
11th and later: Possessive suffixes: sg. 3 m. אדתו 'his Lady' (11th century), זרעו 'his seed' (5th); 3 f. מתפנתה 'its (f.) roof'; pl. עלהם 'upon them.'
11th and later: Objective suffixes: 3 m. תחוו 'may she preserve him' (5th century), probably also ויחוו (2nd–1st cent.).

The same consonants serve after plural nouns: שנתו 'his years, עמדה 'its (f.) pillars,' although the vowels preceding the consonant of the suffix would be different than in the singular (cf. Hebrew, etc.).
The 3 m. sg. in the 13th century must have been *-*ahū*, which by the 11th had elided its *h*, like the Hebrew, and become *-*au̯*, properly written ו. It may later have become -*ō*, without a change in the spelling.
The 3 f. sg. must at first have been *-*ahā*; if it later became *-*āh* cannot be learned from the writing.
The plural probably represents a form of *-*him*. The only occurrence of it follows a long vowel: *'*alē*<*'*alai̯*-. It is quite possible that after short vowels the *h* was elided, as in the m. sg.

PUNIC DIALECT. The written forms of the suffixes of the third person differ somewhat from Phoenician proper.

sg. 3 m. א— after long vowel: י—, יא—, עא— pl. נם—, ם—,-hom (?)
f. עא—, א— after long vowel: יע—

Possessive suffixes: 3 m. קלא 'his voice'; after long vowel, דברי 'his words,' קרני 'its horns,' פני 'its face (pl),' אביא 'his father,' (NP), אחיא 'his brothers' (NP); 3 f. קלעא, קלא 'her voice'; after long vowel, בעניע 'her sons' (NP); pl. קלם 'their voice,' אמתנם 'their hand-maiden'; after long vowel, חברנם 'their colleagues,' perhaps *uybymysyrtoho*(*m*), 'and by their righteousness' (root ישר), *syllohom* for שלהם* 'their.'
Objective suffixes: 3 m. תברכא 'may she bless him'; after long vowel, רפיא 'he cured him,' יקציא 'he will cut him off,' בניא 'they built it' (NP), יברכי, יברכיא, יברכעא 'may they bless him'; 3 f. ברכא 'bless her'; pl. תברכם 'may she bless them.'

After consonantal terminations the 3 m. sg. suffix was א—, and after vocalic י+vowel.[9] These forms are close to those of Phoenician and should be derived from them. In Phoenician the suffix was an *i̯*-containing diphthong (probably becoming a simple vowel) after consonantal terminations; after vocalic, it was *i̯* + a vowel. The א in Punic should therefore represent a simple vowel derived from such a diphthong; it is simplest to assume a Punic **-ē*, from a Phoenician **-ai̯*.[10] Thus Punic קלא **qōlḗ*, Phoenician קלי **qōlái̯*, later **qōlḗ* 'his voice.' The simplification of the diphthong may have taken place in Phoenician, but it was only Punic that made the departure in spelling. After vocalic terminations the suffix remained as in Phoenician; the Punic writing, however, shows the vowel after the *i̯*. Thus **-kúi̯ī* (or **-kúi̯ē*) in יברכיא. Punic also writes, more rarely, יברכעא, in which the last two syllables are probably **-kú'ī* or **-kú'ē*, the ע representing no more than a glottal stop, a diaeresis, between the two vowels. This would be a further development from the form with *i̯*-glide.[11]

There is no direct evidence that this א— was pronounced *-ē*. It is possible that this suffix exists in the Plautine passage, written *-ī*, the late Punic pronunciation of *ē* (see below). A case in point may be seen in the very late Punic בחרכא ושמח קלה 'bless him and hear his voice,' where ח is for *a* and ה for *e*: שמח = *šemā*, and קלה = **qōlḗ*.[12]

The 3 f. sg. is א—, often עא— after nouns. The עא— may represent **-a'ā* (from a possible Phoenician **-ai̯ā?*) after consonantal terminations, and the א— a further development to *-ā*. The material here is, however, very poor.[13] After long vowels the suffix is clearer: בעניע for **banēi̯ā*.

[9] In one group of inscriptions, of Sidonian clients in Carthage, CIS I 269 ff., ארני is written for 'his lord.' Whether this represents a plural as in Hebrew ארוניו, or more probably a Sidonian (Ph) spelling, is uncertain.

[10] In ZS 2 (1923).5 ff., Friedrich takes the 3 m. sg. suffix in Punic as *-o*, and adduces proof from personal names. It is, however, very dangerous to depend entirely on proper names, and there is always the probability that the final א— = *-ō* in these names is merely a hypocoristic ending, which occurs sometimes after full names too. In רעמתנא, the א cannot be the 3 m. sg. suffix for the name is Phoenician, and the suffix should be י; here it must be a hypocoristic ending. The name Ιθωβαλος ("With him is Baal"?) is known from Tyre, but it can only come from a Phoenician dialect like that of Byblos where the suffix was ו— = *-ō*. Cf. with it the Punic *Ithbalis*(?). The common Phoenician י— could certainly not have been pronounced *-ō*.

[11] In CIS 3784 the ו in דבר ו is probably not a suffix.

[12] A similar probable case of ה for *e*: לאבענהם 'for their father' with suffix *-*nēm*.

[13] The early, 6th century, perhaps linguistically transitional Punic insc. from Nora (Sardinia) apparently has ה— for 'his,' א— for 'her' (Lidz. 60).

In the 3 m. pl. the usage is as in Phoenician. In the Plautine passage the form *-ohom* occurs twice, meaning either 'your' (pl.) or 'their.' If it does mean 'their,' it is a form from some Phoenician dialect such as Byblos. In Neo-Punic the form לאבענהם occurs, with the meaning 'for their father'; with ה as a vowel letter for *e*, this may indicate that the possessive suffix נם— was pronounced **-nēm*.

In a number of Punic inscriptions ם— appears to have the value 'his,' as in תשמעא אית קלם יברכיא 'may ye (for 'they') hear his voice, may they bless him.'[14] In some cases it may be an error of the stone-cutter, in others it may not be the suffix at all. In the Poenulus *-im* is found where 'his' is expected: apparently *binim* 'his son,' *lasibitthym* 'of his dwelling,' for לשבתם. It is possible, however, that the suffix is really *-i*, the late pronunciation of *-ē*, Punic א—, and the *-m* must be otherwise accounted for. On the basis of this material a 3 m. sg. suffix *-im* has been suggested for Punic, and comparisons have been made with the rare Hebrew use of מוֹ for the singular. No inferences, however, can properly be drawn from this material; while there appears to be some evidence for it, it would be most surprising to find such a suffix in Phoenician.[15]

§ 16. The Other Pronoun Classes

1. The Demonstrative.

sg. m.	ז, זן 'this'	pl. אל 'these'
f.	ז	

The difference in vocalization between the m. and f. may be inferred from the Hebrew זה and זו. The difference between ז and זן is dialectal, but outside Byblos the longer form has been found only on the Ur box, and we do not know which Phoenician city-dialect is represented in that inscription from Ur. It is not the Byblos dialect, since it writes י— for the 3 sg. suffix.

As throughout Semitic, the pronouns of the third person, which were originally demonstratives, may be used with demonstrative force: הא 'that,' המת 'those.'

[14] CIS I 3604. Among the Sidonian client inscs. (see n. 9 above) ארנם is written in 293, 276. בנם occurs, seemingly for 'his son,' in CIS I 178, 2805, 3135, 3180. Cf. also 197.

[15] Stade accepts it in Morgenländische Forschungen 205, and Barth in Pronominalbildung 55, but Nöldeke considers the evidence insufficient in ZDMG 29 (1875).325.

Cyprus Dialect. In the singular Cyprus usually has זא, ז being a very rare variant. This is in all probability merely a phonetic alternant of Phoenician ז.[16]

Byblos Dialect. Byblos had a different group of demonstratives in the singular, in the development of which two periods can be distinguished.

13th–11th centuries:	m. זן	f. זאת
5th century:	m. ז, זן	f. זא

זן is paralleled by Aramaic דין, דנה and by South Arabic דן.[17] In Phoenician it is also found outside of Byblos, on the Ur box. By the 5th century ז is the more common form, perhaps under the influence of the rest of Phoenicia,[18] and זן appears to be used only when the demonstrative is separated from its noun; it may have been felt to be more emphatic. Thus מקם ז 'this place,' חצר ז 'this court,' פתחי ז 'this engraving of mine,' but פתח חרץ זן 'this golden (or 'carved') engraving,' מזבח נחשת זן 'this bronze altar.'[19]

The Early Byblos feminine זאת is the Hebrew זאת; the original form must have contained an ʾ in pronunciation when the orthography was fixed. Unlike Hebrew, the adverbial *-t* seems to have been lost here after the loss of final short vowels, following the analogy of the *t* in feminine *-at*. The dropping of the *t* in writing is, however, most unexpected, and other factors may be involved in the development.

Punic Dialect. The Punic forms are like those of Phoenician proper, the plural occurring also in transcription: *ily* for אל. A hitherto unknown form זת is found, especially in Neo-Punic, as an alternant to ז, in both masculine and feminine: אבן זת and אבן ז 'this stone (f.)'; מנצבת סת and מצבת ז 'this stele (f.)'; מקדש זת and מקדש ז 'this temple (m.)'; מאש זת, מאש סת 'this statue (prob. m.)'; *macom syth* for מקם זת 'this place (m.)'. This is not, therefore, a feminine form. It may be a demonstrative with adverbial *-t* which survived in some Phoenician dialect and so reached the Punic colonies.

2. The Relative. The relative in Phoenician is אש, similar in use to Hebrew —ש, and even more so to Hebrew אשר. Thus לבנם אש בן 'to the builders who built'; במקם אש בנת 'in the place which I built';

[16] See above, p. 23.

[17] E. g. Rossini no. 51b (p. 61) line 14.

[18] Cf. Barth's view on the relation of ז and דן in ZDMG 59 (1905) 159, and in his Sprachwissenschaftliche Untersuchungen I 30 ff.

[19] In עם ארץ ז in the same insc., the translation is 'the people of this land.'

אנחן אש בנן 'we are those who built' (where Hebrew would use אשר); ללאדכא אש בכנען '(Belonging) to Laodicea which is in Canaan,' i. e. the Canaanite Laodicea; לבעלשמם אש נדר פ' 'To Ba'alsamem, that which X vowed.' Only in the last case would the use of אשר in Hebrew be at all forced, because of the lack of antecedent.

The form אש cannot be etymologically related to אשר,[20] which must come from the root אשר 'place,' cognate to Akkadian *ašar* and old Syriac *'aṯar* 'where.' It is the same element as Akkadian *ša* and Hebrew —שׁ, though one can only guess at the origin of its initial א.[21]

Byblos Dialect. In Byblos inscriptions from the 13th to the 10th centuries the relative is ז, proclitic to the verb. That this is not a demonstrative is shown by its form (as against demonstrative זן) and by the fact that it is always written with the following verb: ארן . זן . 'this sarcophagus,' but in the same inscription ארן . זפעל . 'the sarcophagus which . . built'; מש . זפעל . פ' 'the statue which X made'; בת . זבני . פ' 'the house which X built.' By the 5th century this relative had given way to אש, which may have been a borrowing from Phoenician proper: וה[ראש]ם אש עלהם 'and the capitals which are upon them.' At the same time a ז appears as a demonstrative; there may be a connection between the two changes in pronouns.

Punic Dialect. The Punic relative is like the Phoenician, except that it is at rare intervals written שׁ: שכתב פ' 'that which X wrote.' The pronunciation is seen in Plautine *chyl ys chon* for כל אש כן 'all that was.'

3. The Interrogative and Indefinite. The interrogative in Phoenician was מ 'what,' and מי 'who.' מי must still have retained its consonantal *i̯* in Early Phoenician, in view of its writing with י, while מ appears in Punic *mu* for *mû*<**mô*<**mâ*, from earlier **mâhu*, cf. Ras Shamra מה.

For indefinite pronouns Phoenician used both its interrogatives and combinations of numerative adjectives with the relative אש: למי . . . ולמי . . . 'to some . . . and to others . . . '; ומי בל חז . . . 'and whoever had not seen . . .'; מי את כל אדם אש . . . 'whoever you are, any person, who . . .'; מאש 'that which'; כל אש 'all that which, whatever.'

4. The Article. Phoenician has the same article —ה as Hebrew,[22] but uses it much more rarely. Its use, though sparing, in the *Iaḥimilk*

[20] For the Hebrew relatives see Bergsträsser, ZAW 29 (1909). 40 ff.

[21] Note the use, in some individual Semitic and especially Phoenician words, of prothetic א before a sibilant followed by a consonant.

[22] The article —ה occurs also in Lihyanite (with —א occurring twice); cf. Jaussen and Savignac, Mission archéologique en Arabie II 1, 370, 380; Barth, Pronominalbildung 133.

inscription from Byblos 12th–11th century, shows that it was at all events known in Early Phoenician. It occurs more frequently in the later inscriptions, particularly in those from Sidon. Its use is quite irregular; it was palpably not a basic feature of the language. Agreement between nouns and the adjectives or demonstratives modifying them is not the norm, although it occurs in some inscriptions, notably those from Zenjirli and Sidon. In the Byblos inscriptions there is no agreement. Thus ומפחרת אל גבל קדשם 'and the assembly of the holy gods of Byblos' (11th cent.), והערפת זא 'and this portico' (5th), but from Sidon האלנם הקדשם 'the holy gods' (5th).[23]

The use of the article is greater in Punic, the inscriptions being not only later but also less formal and less prone to archaize in style. As a result of the weakening of initial —ה it is often written —א. It may apparently be used even before a word in the construct state: אנסך אנחשת 'the melter of bronze'; if this is not an error it may betray the influence of the non-Semitic speakers of Punic.

It is clear, then, that while the article —ה is an old and common Canaanite feature, its use was but little developed in Proto-Canaanite;[24] cf. also its rarity in the earliest Hebrew literature. In view, however, of the practical identity of the rules of determination among almost all Semitic languages, different though the actual forms of the article may be, it is quite surprising to find Phoenician exhibit such irregularity, in disregard of what appear to be Proto-Semitic rules of syntax.[25]

[23] For further examples of the use of the article, see in Glossary, under ה.

[24] The article was apparently not known in Ras Shamra.

[25] In view of this slight use of the article in early times, it can hardly have had the influence that Bauer and Leander (HG §12h) think it did in effecting the Proto-Canaanite accent shift.

C. The Noun

§ 17. The Classes of the Noun

Phoenician exhibits the same varieties of noun classes as do the other Semitic languages. The transcriptions cover only a small number of the known Phoenician nouns, but since they agree very largely with the Hebrew, except for some inner Phoenician phonetic developments, it is usually, though by no means always, safe to assume for a noun that it belongs in the class in which it is found in Hebrew.

1. **Biradical Nouns.** The names of relationship: אב, *'abi–* in construct; אח = Punic *'úḥ* < **'ôḥ* < **'âḥ–*, in construct *'aḥi–*. Cf. *uii* for אחי 'my brother,'[1] and the names *Abimilki*, *Aḥimilki*, Αβιβαλος.

with a short vowel:

qál– > *qôl*: יד = *iôd* (ιωτα).

qil– > *qêl*, unacc. *qil*: גר = *gér*, *gir* (Γεραστρατος גרעשתרת, *Gisco* גרסכן).

with long vowel or diphthong:

qâl– > *qôl*: אר = *'ôr* (*Urumilki*).

qái̯l– > *qêl*: בת = *bet* (βητα).

qáu̯l– > *qôl*, later *qûl*: מת = *môt*, *mût* (Μουθ).

with long second consonant:

qáll– > *qáll*, *qæll*, Pu. approaching *qíll*: כף = *kápp* (καππα); חנ— = *ḥann–* (*Hannibal*); גד = *gedd* (*Namgedde*, *Namgidde*).[2]

2. **Triradical Nouns.** with one vowel:

qátl– > *qátl*, *qætl*: אלף = *'alp* (αλφα); דלת = *dælt* (δελτα); זרע = *zera*(') (ζερα). Forms with laryngals keep the *a* sound: עבד— = *'abd* (Αβδιμιλκων); עזר— = *'azr* (*Hasdrubal*). With anaptyxis,[3] *qátal*, *qátel*: קבער, Βααλ, *Mahar*, ζερα.

qítl– > *qítl*, with open *i* approaching *qétl*: מלך = *milk*, *melk* (*Otmilc* חתמלך, *Bodmilcar*, Μελκαρθ, אחתמילכת).

qútl– > *qútl*, with anaptyxis *qútil*: שרש = *šúriš* (συρις).

[1] 'Sister' is *'aḥôt*, cf. *Aḥutmilki*, *Otmilc* for אחתמלך.

[2] In view of these facts it seems more difficult to accept Lidzbarski's etymology of בד = *Bod–* 'client,' from the root בדד (NE 134, n. 4). A word from such a root should have the form *qell* in Punic. But see above, §11 n. 33.

[3] See above, p. 33.

with two short vowels:

qatál->qatól: לבן, =*labón* (Αβιβλαβον).

qatíl->qatél, Pu. *qatíl*: גדר=*gadér, gadír* (Γαδειρα, *Gades*).

with the second vowel long:

qatál->qatól, later *qatúl*: דגן=*dagón* (Δαγων); צפן=*ṣapón* (*Ba'liṣapuna*, Σοφονιβα); לשן=*lašún* (λασουναλφ); שלש =*šalúš* (*salus*).

qatíl->qatíl: נצב=*næṣíb* (νασιβ–, νεσιβ–); אבב='*abíb* (Αβιβλαβον)?

qatúl->qatúl: ידד=*jædúd* (Ιεδουδ); pl. גבלם=*gŭbūlīm*.

with first vowel long:

qâtal-(?)>*qōtól* (*qūtól*): כשר = *kūšór* (Χουσωρ)?; עלם = '*ūlóm* (Ουλωμος).

qâtil->qōtél, later *qūtél*: שפט = *šūfét*; רפא = *rūfé*; pl. *דברם = *dōbrím*; *יצאם=*jūṣ(')ím*.

with middle radical lengthened:

qattíl->qattíl: אדר = '*addír* (*Rusaddir*); צדק, Σαδυκ, f. צדיקע.

3. **Reduplicated Nouns.** Only a few of these are found: סרסר, גלגל.

4. **Nouns with Preformatives.** The preformative —מ is very common: מרפא 'cure'; מתת 'gift'; מלקחם 'tongs'; מקם 'place'; מבא 'entrance'; מאספת 'gathering place,'[4] and many others. Both the forms *ma*– and *mi*– existed: *macom* 'place'; מיקדש 'temple' (NP).

The preformative —ת occurs in תכלת, of doubtful meaning, and in the personal name תבנת.

5. **Nouns with Afformatives.**

ן—=-*ón*<*-*án*: אלן='*alón* (*alonim*); later -*ún*: עלין Ελιουν.

It occurs in many proper names: גרשן, בעלחמן, לבנן, etc.

ת—, often with abstract force: ראשת, קדמת, ממלכת, etc.

י—, adjectival: in the ordinals: ארבעי 'fourth'; in nisbe formations: צדני 'Sidonian.'

§18. The Inflection of the Noun

1. **Gender.** The feminine ending in Phoenician may be either -*at* or -*t*. Many words which in Hebrew have -*ā*(*h*)<-*at*, have -*t* in Phoenician: אלמת from *'*almánt* 'widow,' Hebrew אלמנה; שת from **šánt* 'year,' Hebrew שנה, but שת in the Northern Hebrew dialect

[4] In a late Attic insc. באספת occurs; this is more probably a product of dissimilation (or an error) than a Nifal noun.

cf. the Samaria ostraca.[5] Similarly in Punic ברכת is transcribed *Berict*; the name is probably a *qatil*– feminine, which in Hebrew is *qᵉtilā(h)*. There appears to have been considerable variation between the *–at* and *–t* endings among the Canaanite dialects. It may be that before the Canaanite accent shift the vowel in the then unaccented *–at* was elided under certain conditions in some of the dialects. In Phoenician the ending is normally *–t* when the masculine ends in a single consonant. Thus *Baric*, *Berict*. Βααλτις (=*ba'alt* instead of *ba'lat*) would then go back to a form with an anaptyctic vowel: *Ba'l*>*Ba'al*, *Ba'alt* (Βααλτις).[6]

In the *–at* ending the *–t* was eventually lost, as it was in the other Semitic languages, although it was preserved in the writing until Neo-Punic times: Late Ph ελα for אלת; Pu *Anna* if it is for חנת, Hebrew חנה; NP f. חמא 'pious.' It is not known what other noun-classes, except those ending in two consonants, took the *–at* ending. A few such nouns have been found which exhibit the *–at* ending or its later form without the *t*: ελα above, צדיקא (NP) 'pious.'[7] In personal names even the ending *–t* seems to have sometimes given way to a (hypocoristic?) vowel: *Giddeneme* for גדנעמת. Otherwise the ending *–t* remained: Χουσαρθις for כשרת; Ασεπτ for אספת.

A peculiar feminine abstract is the word ממלכת, properly 'kingship,' which, as early as the 5th century, is used as a masculine, 'prince,' with masculine adjective: ממלכ[ת] אדר 'a mighty prince.' In late Punic times, among the Numidian kings of North Africa, this comes to be the royal title: מסנסן הממלכת 'King Massinissa.'[8]

Conversely רב as an element in a title serves also for the feminine: רב כהנת 'Chief of the priestesses, High Priestess,' the title of a woman. These titles may have been composite names, like the Akkadian *rabšaku*, *rabmagu*,[9] the רב having syntactically the force of a prefix and the gender being determined by the second element. Such a development may have been aided by the fact that the feminine רבת was the common word for 'goddess,' whereas רב meant merely 'chief.'

[5] See Samaria in Bibliography; שת also in the Moabite stone.

[6] See above, p. 33.

[7] There is some conflicting evidence, especially in the name of the river *Molochath* (rt. מלח) in North Africa. *Amotmicar* (—אמת) may be on the analogy of *'aḥōt* in *Otmilc*, etc.

[8] Cf. Arabic خليفة 'successor, deputy, Caliph,' a similar feminine treated as masculine.

[9] Suggested to me by Professor Speiser.

In CIS I 280 ff., אש צדן 'man of Sidon, Sidonian' is used also for a woman, perhaps as a fixed formula for 'Sidonian,' perhaps also because אשת, feminine of אש, usually meant 'wife.'

In Cyprus, a statue representing a female figure was called not סמל but סמלת, with the feminine ending.[10]

Phoenician nouns from roots III *ui* present an interesting contrast to the Hebrew masculine nouns in ה ֶ. Phoenician מכסא is masculine, like Hebrew מכסה, but מבנת and מחנת are in all probability feminine as against Hebrew מבנה, מחנה.

The original plural אלם 'god,' treated as singular, was used indifferently as masculine or feminine: אלם נרגל 'the god Nergal'; לרבתי אלם אדרת אס 'To my Lady, the mighty (f.) goddess Isis.'

In the word פעם there is a differentiation in gender for the two meanings: פעמת 'times'; פעמם 'feet.'

2. Number. The masculine plural ended, after the loss of final short vowels, in *–īm*, written ם—; ηλειμ (cf. also Αβδηλιμος) for אלם 'god,' a plural in form; –αλωνυμ, *alonim* for אלנם 'gods.' Cf. also Neo-Punic אכהנים 'the priests.'

The feminine plural ending was *–ôt<*–âtu*, tending later to *–ût*: Punic *alonuth* 'goddesses,' Neo-Punic שענאת, שענות representing *šanôt* 'years'; שמאת (cst.) 'the names of.' Cf. Eg. *Bērūta*, Βηρουθ 'Beirut,' lit. 'wells,' pl. of βηρ (באר). The plural דלהת to דל (Hebrew דלת) 'door' is an extended plural as in Hebrew אמהות 'mothers.'

The dual appears perhaps in אלן אחים 'the Dioscuroi,' the twin gods, occurring in a Cyprian inscription, Late Phoenician.[11]

As elsewhere in Semitic, some nouns are plural in form though not plural in meaning, thus חים 'life,' as in Hebrew.

אלם 'god,' is treated as a singular, as in אלם נרגל 'the god Nergal,' but is plural in Byblos of the 11th century: אל גבל קדשם (cst.) 'the holy gods of Byblos.' All the occurrences of אלם as singular are Late Phoenician or Punic; it is uncertain whether this usage is late (and is therefore not represented in the Byblos insc.) or whether it never spread to Byblos. The plural is אלנם, as in האלנם הקדשם 'the holy gods,' to which there is also a singular לאדן לאלן הקדש 'to the Lord, the holy god.' It is not clear whether אלן is a back-formation from אלנם, which could be a blend of אלם and אדן, or somehow parallel to Hebrew אלהים, or whether it is actually אל+ the *–ôn* ending. It occurs only in late inscriptions.

[10] Cf. Aram. fem. of צלמא, etc. in S. A. Cook, Religion of Ancient Palestine 19.

[11] The word for 'heavens' is, as would be expected, *šamēm*, cf. Baalsamen.

3. Case. There is no definite occurrence of case-endings in the Phoenician inscriptions. Distinction of case has been shown in the 9th-century *Klmw* inscription from Zenjirli where 'my father,' in the nominative, is אב, while 'of my father,' genitive, is אבי.[12] This is no indication, however, that case-endings were still expressed, for it probably is merely a Phoenician convention of orthography. For these are the correct Early Phoenician spellings: אב <Sem. *'abī, אבי <Sem. *'abiia, the orthography having been set at a time when the distinction between them was still heard. Once so set, they would be preserved even after the loss of final short vowels (and so the loss of case-endings) when *abiia>*'abii, although in time the writing with י— came to be extended to the nominative also. From the evidence on the date of the loss of final short vowels it follows that case-endings were still pronounced at the time Phoenician orthography was fixed and that they began to be confused after the 14th century B.C. They were certainly fully preserved in South Canaanite in the 14th century, as is seen in the Amarna letters,[13] and in the North Canaanite of the Ras Shamra tablets, where they are found even in the construct state.[14]

Short vowels, old case endings, remained at the end of the first element in compounds, as in Hebrew: חנבעל *Hannibal*; cf. also *Budibal* and *Bubbal* for בדבעל.

4. The Construct State. The construct state in Phoenician presents no differences as against the Hebrew.[15] Its ending in the masculine plural was a simple vowel, hence not represented in the writing: בת אלנם 'temples of (the) gods.' In Punic the vocalic ending was written with א— (or, rarely, ע—): בעלא 'citizens of'; פנא, פענא 'face of.' It was probably $-\bar{e} < {}^*-a\underset{\frown}{i}$, as in Hebrew.

The construct f. sg. and pl. were written with final ת—, like the absolute.

As in Hebrew and South Arabic, there are two forms, m. and f., of the plural construct of ים 'day': ימו 'his days,' but ימת פ' 'the days of X' (Byblos 11th century).

[12] Friedrich thinks this distinction in אב, which he first pointed out, shows that case-endings, and so all final short vowels, were still preserved at that time: ZS 1 (1922).6. See above, p. 48.

[13] Dhorme, RB N.S. 11 (1914).347; Albright, JPOS 14 (1934).110 f.

[14] E.g. *lks'i mlkh* 'to the throne of his rule,' cf. Montgomery and Harris, Ras Shamra Mythological Texts 21. In South Canaanite they had fallen in the construct at a very early date, as is seen from the Egyptian transcriptions, Burchardt 56.

[15] As evidence that the construct was unaccented, note the writing .בתאבי. as one word in the *Klmw* insc.

§19. D. Particles

1. Adverbs. Most of the adverbs which are known from the inscriptions seem to be identical with their Hebrew counterparts: למעל 'upward'; למט 'downward'; עד 'further,' in ועד יתן לן, 'and further, he gave to us.' The vocalization is sometimes in doubt, as in לם 'lest': לם יסגרנם אלנם הקדשם 'lest the holy gods deliver them up.'

The means of expressing negation are richly developed. The most common particle is בל: נגזלת בל עתי 'I have been seized before my time'; בל פעל 'he did nought'; ומי בל חז 'and whoever had not seen'; בל יכן לכהנם 'the priests shall not have.' With the perfect אי is used: אי שם 'they did not put,' and with the imperfect and infinitive אבל: ואם אבל תשת 'and if you do not set'; אבל לפתח 'not to open!' (Pu). This particle is probably אי+בל; the Punic איבל, which is used also with the perfect, may be merely a variant etymological spelling of it: איבל שת 'it was not set.' Prohibitions and negative wishes are expressed by אל with the imperfect: אל תפתח 'do not open'; אל יכן 'may there not be.'

2. Prepositions. Phoenician has the same prefixed prepositions as Hebrew:

—ב: בחיי 'in my life'; בבני 'among my sons'; עטרת חרץ בדרכנם 20 'a golden crown of 20 darics.'

—ל: לרבתי 'to my Lady'; לסכר 'for a remembrance.'

—כ: כקדם 'as aforetime.'

—מ: מנחשת 'of bronze'; מבעל אגדר 'of the citizens of Gadir'; מנם 'of, from them.'

Combinations of these are common: למנערי 'from his youth'; למבחיי 'during my lifetime'; למבירח ח' 'from the month H. on'; אש קרני למבמחסר 'whose horns are as yet lacking'; כסף . . . לבאחד or כסף . . . באחד 'x pieces of silver each.'[1] Other prepositions are developed from nouns with prepositions, the connection between the two elements being sometimes very loose: לפן 'before,' Punic also על פן; לפי 'according to'; למדת and כמדת 'in the measure.' Here and there slight differences as against the Hebrew may be seen.

Prepositions with the *-t* element are more common in Phoenician than in Hebrew, existing by the side of the simple forms. Thus by

[1] For the much rarer combinations in Hebrew: König, Lehrgebäude der heb. Sprache 2.1, 319 f.

the side of על 'on, over, against, for,' there is עלת 'over, upon,' עלת פן 'over and above'; by the side of לפן, there is פנת 'before, in the sight of.'[2] The form בתכת also occurs, in the sense of 'in.' Early Byblos also has עלי 'against, over' to על 'on, over.'

A clear distinction is maintained in Phoenician proper between the accusative אית and the 'dative' את. אית is used as the accusative particle only:[3] תברך אית פ' 'may she bless X'; אל יפתח אית משכב ז 'let him not open this resting-place'; ופעל אית כל אש עלתי 'and did all that was incumbent upon him.' An entirely different function is filled by את 'with, among, to': ומשכב את רפאם 'and a resting-place among the shades'; ויסגרנם . . . את ממלכת אדר 'and may they give them up into the hands of a mighty prince,' Hebrew להסגיר ביד; פעל משרת את פן הגו 'he performed (his) duty toward the community'; קרא אנך את רבתי 'I invoke (call upon) my Lady' (this is not an accusative); תשת שמי אתך 'you shall set my name with you(rs).'

In Punic the two are confused. The form אית is rare: חדש ופעל אית מטבח ז 'they restored and built this slaughter-house.' More commonly it is written את: יתן את . . . 'gave . . .'; שלמתי את . . . 'I paid . . . ' (NP); שעמא את קולא 'he heard his voice' (NP); ברך אתא, 'bless her' (NP). In late Punic and Neo-Punic the accusative particle is often written ת—: אש גנב תמתנת ז 'who steals this gift'; תמקדש ז בנא 'this temple built . . . '; טינא ת . . . 'set up . . . ' (NP); לבנאת תהמקדש 'to build the temple.' The dative particle is but rarely used in Punic in the sense of the original את: *yth alonim . . . corathi* 'The gods . . . I have invoked' (compare וקרא אנך את רבתי above); ונתן את הכהנם פ' ואת פ' 'and were given into the care of (?) the priests X and also Y' (NP).

These two particles are quite disparate, though they coalesced in Punic as they did in Hebrew את, את-. אית is the Hebrew את- in אֹתִי, and is distinguished in the Babylonian vocalization[4] as *'eṯ*, Aramaic ית, Arabic *'ijja*, while את is seen in Hebrew אִתִּי and is *'itt* in the Babylonian vocalization, *itti* in Akkadian.[5] The forms were normally atonic, and their consequent reduction contributed to their confusion.

Specifically Punic is the use of a genitive particle ש, similar in function to Aramaic די and in part to late Hebrew של: שפ' 'Of (belong-

[2] See Barth, Pronominalbildung 83–8 ("deictic" and "adverbial" *t*). Cf. South Arabic פנת, פנת and עלת, עלית (also על, עלי) in Rossini.

[3] אית occurs also in the Zakir stele (see in List of Inscriptions below), the Canaanite elements in which are on the whole Hebrew rather than Ph. Brockelmann, GvG I 314, does not consider אית necessarily Ph.

[4] Bauer-Leander HG 641; Kahle, Masoreten des Ostens 199.

[5] For the cognates of אית see Nöldeke, ZDMG 40 (1886).738, where, however, no difference is recognized between Ph. את and אית.

ing to) X'; מצבת שפ' 'stele of X'; הבנם שאבנם 'the builders of stones, the stone-masons'; כהן שבעלשמם 'priest of Baalsamem.' Particularly interesting is its use between two names: פ' שפ' means 'X son of Y,' 'X servant of Y.' In Neo-Punic של also occurs: שלא 'his, her.' Unlike Hebrew —ש neither ש nor the relative אש are ever used as conjunctions.

This particle is very rarely confused in Punic with the relative אש. It does not occur in Phoenician at all, but it is difficult to suppose that it is a new Punic development. It may have existed in as yet unknown dialects in the mother country and have become popular in Punic because of the greater tendency of that language toward analysis and its greater need of such particles. The genitive ש occurs in the two Aramaic inscriptions from Nerab (7th century), where it probably is the result of Akkadian influence: ששגזרבן 'Of S.' Both the relative אש and the genitive ש may very well be connected with Akkadian *ša*, which has the function of both, relative and genitive.

3. Conjunctions. The conjunctions are on the whole similar to those in Hebrew. 'And' is —ו, with the value of both coordinating and subordinating conjunction;[6] while כ is frequent in the sense of 'that' and 'for, because,' Hebrew כי. אם is both 'if' and 'or,' Hebrew אם and או: אף אם אדמם ידברנך 'even if men bespeak you'; ממלכת אם אדם הא אש יפתח עלת משכב ז אם אש ישא אית חלת ז 'that prince or man who shall open this resting-place or who shall take away this coffin.'

[6] For an example of the subordinating function of —ו see Čajkanovič, Ein punisches Sprichwort bei Augustin, OLZ 13 (1910).436.

§20. III. SYNTAX

Because of the shortness and the simplicity of the large majority of Phoenician inscriptions, only a partial picture of Phoenician syntax can be gained. On the whole it is very similar to the syntax of Hebrew. The royal inscriptions are written in a highly formalized and unrevealing style, probably archaizing in syntax. Fixed expressions recur throughout: לען אלנם ובן אדם is found in Byblos and in Egypt (both late Ph); כל ממלכת וכל אדם in Sidon and in Byblos (both of the 6th–5th centuries); תחתסף חטר משפטה תהתפך כסא מלכה in 13th-century Byblos is reflected in Ras Shamra.[1] These expressions were in use even across language boundaries, compare אי שם בן מנם (Sidon c. 5th century B.C.) with Aramaic ולשמו עמי מאן כסף in the second Nerab inscription;[2] מי את in the imprecation (Sidon c. 5th century) with מן את in Nerab,[3] מן זי את in the Cilician Boundary Stone.[4] It may be noted that in each case the repetitions are from roughly the same period; they were probably all current phases in the contemporary literary language. It is, however, hard to show broad changes of style from the earlier to the later inscriptions. Perhaps the only change which appears clearly is toward an easier flow of language in the later writings. The Ahiram inscription, and to a lesser extent the other early Byblos inscriptions, shows a simple staccato style. Over the centuries the style becomes more literary and polished until in the Eshmunazar inscription it reaches the point of volubility.

Interesting points of syntax occur throughout the inscriptions. In the Ahiram sarcophagus (Byblos 13th century) the use of feminine verbs in תחתסף חטר משפטה תהתפך כסא מלכה recalls the Amarna use of the 3 f. *t*-prefix with both masculine and feminine.[5] In the *Klmw* inscription there is accusative of specification in ישחת ראש and probably in כמאש אכלת זקן. The use of the infinitive in דבר לאמר (Sidon c. 5th century) exactly parallels the Hebrew phrase. The syntax of the verb is treated in the section on the Tenses above; an interesting special form is the pluperfect כן נדר 'he had vowed' in Cyprus, 3rd

[1] A vi 28–9, see Montgomery and Harris, Ras Shamra Mythological Texts 56.

[2] Cooke 65.

[3] Cooke 64.

[4] Montgomery, JAOS 27 (1907).164.

[5] Vincent, RB 34 (1925).186; cf. Dohrme, RB N.S. 10 (1913).379; Ebeling 46, 50. Friedrich, AfO 10 (1935).81, takes כסא as fem., as in Ras Shamra.

century B.C. For the syntax of prepositions and negatives see the sections above; the exact use of אש and כ and other elements is not always clear.[6]

In the use of the article, Phoenician goes its own way. There is no agreement between noun and adjective or noun and demonstrative pronoun, and the demonstrative pronoun hardly ever has the article. There is considerable variation within each dialect, e. g., עם מחנת and עם המחנת on Carthaginian coins and there are differences among the dialects. Sidon seems to have used the article to a considerable degree, and very much as in Hebrew.[7]

The personal names of Phoenician deserve a study in themselves. There is a host of construct-state names expressing the relationship of the bearer to the diety. Such are names in —בן, —בת; —אח, —אחת; —בר; —עבד, —אמת. The first categories are not usual in Semitic. Names in —אב seem to be nominal sentences and though normally masculine are also borne by women.[8] More often women bore names in אם as אמעשתרת;[9] a peculiar form is the feminine name אמאשמן 'Ešmun is mother'[10] which seems to be merely a mechanical feminizing of the —אב type of name. In construct-case names such as מתנבעל 'gift of Baal' there appear to have been two forms, masculine and feminine. In this name the feminine seems to have preserved a connecting vowel between the two elements whereas the masculine did not.[11]

[6] E. g. Albright, Haupt Volume 148; Torrey, ZA 26 (1912).77; Poebel 23.

[7] See in Glossary under —ה, ז. Note הנו in Lidz. 52.2, 7 but נו ib. 5, 8.

[8] Cf. feminine names in —אב in the Bible.

[9] The variants אמשתרת etc., show that there was no vowel after the *m* in אמעשתרת hence it could not have been 'my mother is A.'

[10] With variant אמשמן, as in the case of אמעשתרת.

[11] Cf. on personal names: Noth; Noth, ZDMG 81 (1927).1–45.

IV. CONCLUSION

§ 21. Phoenician and the Canaanite Dialects

The continuing discoveries of new linguistic material in Phoenician and in the related West-Semitic dialects preclude any attempt at an exact determination of the place of Phoenician within the group. The earliest West-Semitic material, from the Assyrian Cappadocian tablets and the Amorite proper-names, is too early for comparison with Phoenician. The relations between Amorite and Phoenician are complicated by the problem of the sibilants: whereas Semitic *š* was pronounced *s* in Amorite and in local Canaanite dialects of Palestine, it was pronounced *š* in Phoenicia.[1]

The exact relation between Phoenician and the language of Ras Shamra (ancient Ugarit) is also difficult to determine until further material from Ras Shamra is published. It is already evident that Ras Shamra was a very closely, probably genetically, related dialect, having a number of sound changes and analogical changes in common with Phoenician (e. g. the root יתן<נתן) and even certain stylistic similarities with earliest Phoenician. Ras Shamra reveals, however, an earlier linguistic stage (e. g. narrative use of the imperfect; absence of *d́*>*ð*) and seems to have undergone, perhaps in common with other north-Syrian dialects, certain sound changes which did not reach Phoenician proper (*ḏ*>*d*; possible *a'*>*e'*).[2]

Within the Canaanite-Phoenician group a bundle of isoglosses soon separated the area of the Phoenician coastal cities from Palestine to the south. A number of sound changes which spread over Syria-Palestine spread irregularly, leaving many dialect-islands. In the simplification of the consonantal pattern Phoenician seems to have moved more rapidly than most of Palestine Canaanite: the evidence of the alphabet points to a system of 22-consonants in Phoenicia before the middle of the second millenium B.C.; Egyptian transcriptions show, however, that in South Canaanite (and probably in some Phoenician areas) *ḫ* did not coalesce with *ḥ*, nor *ġ* with ʿ , until some time between the 15th and 10th centuries.[3] The Proto-Canaanite

[1] For probable evidence as far back as the 19th century B.C. see Albright, JPOS 8 (1928).233. For other differences between Amorite and Canaanite see Albright, JPOS 2 (1922).124.

[2] See Montgomery and Harris, Ras Shamra Mythological Texts 16–8.

[3] Albright, JPOS 6 (1926).82.

accent shift, as has been seen above, seems to have been more complete or more unified in Phoenicia than in Palestine. The elision of ' in forms like *ra'š*– seems to have spread in uneven course over Phoenicia and Palestine, as also the distribution of *–at* and *–t* feminine endings. Finally the change of *á*>*ó*, which ceased being operative in South Canaanite before the accent-shift, remained in force in Phoenician.

The masoretic Hebrew of the Bible text represents the preserved Jewish tradition of the official Jerusalem dialect. Between that Canaanite dialect and the Phoenician a number of differences had grown in the course of the centuries. Even so, the two were still very similar in classical times, cf. above §2 n. 33.[4] Other dialects of Hebrew suffered or escaped additional changes, some in common with Phoenician. Thus in the distribution of *–at* and *–t* feminine endings (as in שת 'year') and the simplification of accented medial diphthongs (as in ין 'wine') the dialect of Samaria was bound to Phoenician as against Jerusalem Hebrew. On the other hand, in the distribution of sibilants the dialect of Ephraim seems to have been farther removed from Phoenician than the dialect of Judah (judging by סבלת for שבלת Ju. 12:6).[5]

With Moabite, Phoenician had in common the verbal form Ifteal.

Phoenician was probably the speech not only of the coastal towns but also of the hinterland. With the coming of the Aramaeans and their conquest, both military and commercial, of inland Syria, Aramaic gradually replaced Phoenician everywhere except on the coast. This is clearly seen in Zenjirli where the Canaanite of *Klmw* (who already uses Aramaic בר in his title) gives way to a local Aramaic highly colored by Canaanite-Phoenician (Hadad and Panamu inscs.) and finally to an official Aramaic (Bar-Rekub insc.).[6] In Hamath also the ZKR inscription shows a local Phoenician-Hebrew dialect (with accusative אית and imperfect with waw-consecutive) apparently overlaid with an attempt at the conquering Aramaic.[7] Finally the bound-

[4] The position of Bauer and Leander, HG §1n, grouping Phoenician with Akkadian as against Hebrew, which they take as a Mischsprache, is quite untenable. In every respect Phoenician and Hebrew are seen to be genetically related. The differences between them can be explained on the basis of successive linguistic changes which spread over limited parts of the common area. Cf. Landsberger, OLZ 29 (1926). 967–976.

[5] Cf. also the similarities between Phoenician and the Babylonian masoretic pronunciation as in Speiser JQR 24 (1933).23; Kahle, Masoreten des Ostens.

[6] See H. L. Ginsberg, Aramaic Dialect Problems, AJSL 50 (1933–34).1–9; also Cooke p. 159–85.

[7] See ZKR in Bibliography, and Ginsberg's article above.

aries between the two languages became fixed. In the Phoenician which remained, in the coastal cities, a few forms are found which had been borrowed from Aramaic.[8]

For the dialects within Phoenician, see above, p. 9. Byblos was the most distinct, being very similar to Hebrew; Sidon was close to Hebrew chiefly in the syntax of the article. The dialects as we have them follow the political boundaries of the Phoenician city-states,[9] which is to be expected; it must be remembered, however, that almost all the inscriptions are royal stelæ, giving the official standard language of the city.

A much greater difference existed between continental Phoenician and the dialect of Cyprus. There are differences in the phonemic equipment which can, for the most part, be connected with peculiarities of the non-Phoenician substratum in Cyprus. There are lexical differences, as in the use of the word מנא. And there are cultural-linguistic differences, as in the permission of sandhi within the writing conventions, in the feminine סמלת for a statue of a female figure, and in the number of chiefly Cyprian personal names such as מנחם, מלכיתן, פמייתן and names in נר (Cyprian and thence Punic).

In North Africa the earliest Punic inscriptions are to be dated about a half millennium after the founding of Carthage by the Phoenicians. It is not surprising therefore, that the language which they reveal is already set in a mold of its own with several important differences as against continental Phoenician. Earlier inscriptions, of the 6th century or so, from the islands of the Western Mediterranean reveal the process of change from Phoenician to Punic. The change was determined by the new conditions in North Africa. For while the cities kept in constant intercourse with the home country, and while Phoenician and Punic certainly remained mutually intelligible, nevertheless the majority of the speakers of Punic on the North African coast was not Phoenician but Berber. The effect on the language was to be expected.[10] A mixed population was arising in the coastal cities, called by the classical authors the "Libyphoenicians." It is indicative that the beginnings of Neo-Punic writing

[8] See Eph. 3.53, Lidz. p. 34 and 41. Cf. Bauer, Ueberreste der kanaan. Unterschicht in den aram. Sprachen, OLZ 29 (1926).801.

[9] Cf. Bloomfield, Language 343.

[10] See G. Hempl, Language Rivalry and Speech Differentiation in the Case of Race Mixture, Transactions American Philological Association 29 (1898).31; Jespersen, Language 201; Bloomfield, Language 464. The Phoenicians occupied only the coastlands and do not appear to have mingled with the Berbers of the hinterland who retained their own languages.

and the greatest number of errors in spelling are to be found in the inscriptions from Constantine (Cirta) and Hadrumetum, where the Berber element in the population must have been much greater than at Carthage. In spite of all these local changes, Punic and Neo-Punic show a number of old Phoenician elements which are otherwise unknown, ancient and dialectal forms which happen not to occur in our Phoenician inscriptions but which had been preserved in the living speech.

GLOSSARY OF PHOENICIAN

Only a selection of occurrences is given for each form but every dialect and period is represented as far as possible.

The brackets give the time and place of the occurrence; where this is not given the time and place may be learned from the List of Inscriptions or the bibliographical reference (see Bibliography).

Where an inscription is published both in Eph. and RES, the Eph. reference is usually given, as having the fuller and more valuable discussion. Both Eph. and RES are indexed and any inscription published in them may be placed by looking up a word contained in it.

Of Berber names only a selection has been given; others may be found in the word-list in NE 204 ff. and in Chabot's Punica (JA 1916 ff.).

Of transcriptions, especially the classical, only those forms have been given for which a reasonably certain Phoenician original is known or can be reconstructed. Of the other transcriptions, including words known to be Phoenician but the Phoenician value of which cannot be determined, those which have been published may be found in Voc., Burchardt (Egyptian); Tallqvist (Akkadian); Gesenius (classical).

Except for a few cases in which the nominative is well known and is here given for the oblique case, classical transcriptions are given exactly as they occur in the citations.

Greek accent marks are left out in these transcriptions, as having no bearing upon the evidence under discussion.

Assyrian *š* was pronounced *s*.

For the pronunciation of classical transcriptions see above §1 n. 24.

Roots II *u̯i̯* are given as two consonants with a vowel between them, e. g. א—ר, and are placed at the head of the list for their initial letter.

Where root is unknown or questioned words may be listed as they appear in the inscriptions.

Since the construct case is normally not distinguished from the absolute in the consonantal writing, it is often not separately indicated here.

For all roots which occur in the Hebrew Lexicon, reference for etymological material is made to Gesenius-Buhl, Handwörterbuch über das alte Testament; 1921.

Letters in parentheses are uncertain.

Letters in brackets are supplied.

In listing citations "etc." is used only where there is a very great number of additional occurrences.

* before a form indicates a reconstruction which has not actually been found in Phoenician inscriptions.

A number following a Phoenician form is the inscription number in CIS I (also written CIS); a number following a Latin transcription is the inscription number in CIL VIII (also written CIL).

In the citations periods separate different forms of a given word; they are then followed by lower-case letters rather than capitals. Semicolons separate the individual citations.

In addition to the usual abbreviations, the following have been used here:

Const.	Constantine (Cirta) in North Africa.
cst.	construct case.
d.	deity.
Hadr.	Hadrumentum (Susa) in North Africa.
impf.	imperfect.
impv.	imperative.
l.	place.
NP	Néo-Punic.
n. pr.	personal name.
Ph	Phoenician.
pf.	perfect.
Pu	Punic.
rt.	root.
w.	with

א

א—ר: אר Ur (H. אור, in n. pr. *'Ur-*) god of light, in:
ארכרח n. pr. 97.
ארכרח n. pr. f. 2434.
ארמלך n. pr. 1.1. *U-ru-mil-ki* of Byblos, Senn. ii 50.
ארמלכת n. pr. 2386.

אב 'father' *Klmw* 10. w. suff. 3 m. sg. אבה *Byb.*1; לאבי Lidz. 22.1; עביא (or suff. 3 f. sg.?) NP 63; עבויע JA 1916.1.454 [NP]. w. suff. 1 sg. nom. אב *Klmw* 3; oblique בת אבי *Klmw* 5; לאבי 57. w. suff. 3 m. pl. לאבנם 60; 93; לאבענם NP 123.
אבאדר* d. ABADDIR 21481; Priscian, ed. Hertz 7.313; Aug., Epist. 44.
אבבעל n. pr. *Byb.*3. אביבעל Levy SG 22 [early Ph]. אבעל 405; Eph. 3.103 [Abydos]. *A-bi-ba-'-li* Esar. v 61; *A-bi-ba-'-al* Asb. ii 82. Αβιβαλος of Tyre, Jos., Ant. 8.5 (cf. אבבעל in Samaria ostraca 2).
אבבעל n. pr. f. 378. אבבל 1407; 3347. אבעל 1901.
אבהלל n. pr. Cl.-Gan. S 43.
אבמלך* n. pr. *A-bi-mil-ki* of Arvad, Asb. ii 84.
אבעד n. pr. Levy SG 28.
אבעלשם n. pr. Eph. 3.101 [Abydos].
אבקם n. pr. Eph. 3.101 [Abydos]; 3778.11.
אבשאן n. pr. 1447.
(אבש)לח n. pr. 80.

אבן 'stone' 1.5; 86.A14; 3777; 3778.5; 3784.2; NP 68. עבן NP 24. הבן NP 67. הבנת NP 67. pl. אבנם Lidz. 93.2; JA 1918.1. 298 [NP]. verb: 'enclose in stone' Pual Pf. 2 sg.? עבנת NP 68; see הנכת.

אבנן n. pr. Eph. 3.118 [Eg. Ph].

אבנשמש see בנשמש.

אבסת d. Eg. Bast, in עבדאבסת; פעלאבסת (cf. Erman 16).

אברבעל n. pr. (error for —אדר or the like?) 1886 (cf. *'ibr* in Ras Shamra).

אגג n. pr. 3196.

אגנע n. pr. 3196.

אגנן 'enclosure'? 165.11.

א[גרת] a small coin 165.12

אדא n. pr. (cf. H. אדו *'Iddo*) *Iddo*; Cl.-Gan. S 14; 426. see ארי.

אדבעל n. pr. (error for אדנבעל or the like) 3660.

אדי n. pr. (hypocoristic for —אדנ, —אדר) 1109; 3778.9. see ארא.

אדיל l. Idalion in Cyprus 10, etc. *E-di-'-il* Esar. v 64. Ἠδαλιων in Cyprian syllabic in bilingual, CIS 89.

אדלן: כ אי אדלן כסף Lidz. 6.4 (Siegel, AJSL 46 (1929–30).59: Akk. *edēlu* 'close in,' w. suff. 1. sg.; Halevy, JA IX.20 (1902).349: דל 'with'; Praetorius, ZDMG 62 (1908).154: 'provide us,' rt. אדר+לן).

אדם 'man, person' 1.11; 3783.5. pl. אדמם 3.6; 86.A6; 165.16. מלך אדם a title? Lidz. 98; Lidz. 99. see עבדאדם (where perhaps d. 'Edom'?).

אדן 'lord' (H. אדון): cst. אדן מלכם of Ptolemaic or Seleucid kings 3.18; Lidz. 36.6. אדמלכם 95. pl. cst. לאדן מלכם 180 בשת of the dynasty(?) 7.5. 'divine Lord': לבעל חמן אדן 123; לאדן לבעל חמן 138 and passim in Carthage inscs. עדן 299. לחדן RES 340 [Pu]. ולדן 324; 3262. לעדאן JA 1916.1.461 [NP]. לאדן לתנת (error for —לרבת) 401. w. suff. 3 m. sg. לאדני Lidz. 11; 5; 10; בד אדני ('patron') 269, etc. w. suff. 3 f. sg. בד אדני 280. בד אדנם 276; 293. w. suff. 1 sg. פעם אדני 7.7. w. suff. 3 m. pl. לאדנם 93.5. w. suff. 1 pl. לאדנן *Byb.*7; 122; בימי אדנן *Ur.* Ἀδωνις d. Ath. 69b; Hes. *Adonis* 1211; Cicero, de nat. deo. 3.59; river: Pliny 5.17. *donni* 'my lord' Poen. 998. f. אדת 'Lady, Mistress': w. suff. 3 m. sg. אדתו *Byb.*4. w. suff. 3 f. sg. אדתי *Ur* (so Noth; OLZ 31 (1928).553; but Lidzbarski, OLZ 30 (1927).456; 32 (1929).18 'for the sake of' H. אודות. L's argument that only רבת= 'Lady, goddess' is inconclusive; cf. אדן, אלן, בעל for 'Lord, god'). see also בעל אדן; for מלך אדן see מלך אדם (cf. Baudissin 10, 65; Noth 115).

אדן—in n. pr.: —אשמנ; עבדאדני; אשמנאדני.

אדנבעל n. pr. 138; 149; 952, etc. אדנבל 2027. *A-du-nu-ba-'-li* Šalm. ii 94; *A-du-ni-ba-'-al* of Arvad, Asb. ii 82, also *A-du-ni-ba-al* ib. 90. IDNIBALIS(=?) NP bilingual, CIS 149; IDDIBAL CIL V 4919–20?

אדנעז* n. pr. *A-du-na-i-zi* JADD 26.1, also *A-du-na-iṣ* ib. 3.3; 26.4.

אדנראם n. pr. Bull. arch. Com. 1917.165 [NP]. see ר—ם.

אדנשמש n. pr. RES 1519 [late Ph Cyp.].

אדנשע n. pr. RES 1239 [Ph. seal Syria].

אדר 'mighty' *Klmw* 7; אדן מלכם האדר Lidz 16.5–6. pl. אדרם *Klmw* 5–6; עשתרת שמם אדרם 3.16. f. עשתרת האדרת 255; אלם אדרת אס Lidz. 37.2. אדר error for אדן 1976.

אדר n. pr. Eph. 3.61 [Pu].

אדר—: אב—; אש—. see also בעל אדר; רש אדר.

אדרא n. pr. 3058.

אדרא[שמן] n. pr. 1071.

אדרבעל n. pr. 157.

אדרמלך n. pr. Hill 96; Babelon 539 [Ph Byb. coins]; 1929.

אהל 'tent, protecting-tent': in n. pr. נראהל and:

אהלבעל n. pr. 54.

אהלמלך n. pr. 50. עהלמלך NP 30 (?, NE 438).

אולת n. pr. 3765.

אונלפאס n. pr. 3000.

אובל* (?) n. pr. f. H. איזבל Jezebel, daughter of אתבעל Ethbaal, king of the Sidonians 1Ki. 16:31.

אזן: במאזנם המקדשם אל 'scales'?, 'armory'? (ם— suffix?) 3914.3.

אזר: בן מסך ימם אזרם 3.3, 12–3; vowed offering? [נצ]ב מלכבעל לאדן לבעלחמן 3781; נשא ע' אזרם אש לרבת Lidz. 92; אזרם אש נדר ב' במלך אזרם 3783. אזר[ם] אש נשא שפט (also השרם, חזרם) NP 74; NP 15; NP 18–21, etc. (JA 1916.2.499, 515).

אזרת: ובאזרת שלא Lidz. 93.5; אש נדר עבדאשמן שאזרת עבדאשמן 3712; קבר אזרת ע' בן מ' Syria 11 (1930).202. see also אם האזרת; אשרת.

אזרבעל n. pr. (error for —ע?) 158.

אח 'brother' *Klmw* 11. w. suff. 3 m. sg. אחי 122. w. suff. 1 sg. אח *Klmw* 3. dual?, abstract? פתלמים וארסנאס אלן אחים '. . the brother-gods' Lidz. 16.6–8.

אחמלך* n. pr. *A-ḫi-mil-ki* of Arvad, Asb. ii 84. חמלך 143; 182, etc.; חמלך בן חמלכת 757; 1320. Ιμυλχ Ιμιλχωνος IG 14.279. see also אמלך.

חמלכת n. pr. 143; 149, etc. חמנכת 336. חנלכת 3420. Ιμιλκων Appian, Pun. 97. Himilconi in one NP bilingual, CIS 149, and Imilcone in another, Eph. 2.188 (CIL 23834); Imilco 1562; Imilcho 24085; *Himilcho, Hemilcho* Justin 19.2. see חמלך.

חמלקרת n. pr. 2331.

חמלר n. pr. 177.

חמלרת n. pr. 597; 787.

אחמן n. pr. Krug. 15c (see מן, but cf. H. אחימן and Noth 40).

אחנדב n. pr. RES 898 [Ph seal].

אחקם* n. pr. *Aḫi-qu-mu* . . . JADD 513 R4(?).

אחרם n. pr. *Byb*.1. חרם 5. H. חירם of Tyre 2 Sa. 5:11, 1 Ki. 5:15; חירום 1 Ki. 5:24, 7:40 (in Chronicles חורם 2 Ch. 4:11). *Ḫi-ru-um-mu* of Tyre, Tig. Pil. III 9.51. Ειρωμος of Tyre Jos., Ap. 1.109; Herodt. 5.104 (correct Σι—).

חתלת n. pr. f. 221; 646; 1417 (for אחתאלת*).

אחתמלך* n. pr. f. *A-ḫu-ut-mi-il-ki* JADD 894.5. חתמלך 429; 868. Otmilc 5285.

חתמלכת n. pr. f. 231; 677; 3323. (ע?)תמלכת 3458. אחתמילכת NP 68.

חתמלקרת n. pr. f. 1903.

אחד 'one' 165.17; כסף עשרת באחד 'ten pieces of silver for each' 165.3; באסר ואחד לזיב 'on the eleventh of (month) Z.' Lidz. 99. עסרם ואד JA 1916.1.106 [NP]. ערבם וחד ib. 452 [NP]. ששם וד NP 25.

אחר: אחרי 'remainder' Lidz. 16.9; אחרי השאר 165.4, 8.

אחר 'after': אחר אש פעל 'after he had made' NP 130.2.

אטבן n. pr. Lidz. 93.1.

אטומטא || איל 'hart' or 'ram' 165.5 (Praetorius, ZDMG 62 (1908). 407: αὐτόματον 'by nature'; CIS: ατ(ο)μητος 'uncastrated').

אי 'island':

איבשם l. Ebusus, near Spain, Macdonald 3.672. בעם יבשם 266. Εβουσος Str. 3.5.1; Procop. 3.1.18; Εβυσος Str. 3.4.7. *Ebusus* Pliny 3.11. mod. Iviza.

איחשב(ר) l. NP 130.4.

אינצם l. near Sardinia 139. *Enosin* Pliny 3.13.

אירנם l. Cossyra, near Sicily, Macdonald 3.603. בעם ירנם 265.3.

אי 'not': אי אדלן כסף Lidz. 6.4; אי שם 'they did not place' 3.5. איבל see בל.

איל 'hart' (H. *'ayyāl*) or 'ram' (H. *'ayil*) 165.5; צרב איל 165.9.

אינא n. pr. 1476.

אינך Hill 23 [Arvad 2 cent. B. C.].

אית accusative particle: 'תברך. . . אית י 'may (she) bless Y.' 1.8; אל יפתח אית משכב ז 'may he not open this couch 3.4; לקצתנם אית ממלכת אם אדם הא 'to destroy them, that king or man' 3.9–10; אית השער ז . . . פעלת 'this gate I made' 7.3–4; אש בן אית בת עשתרת 'who built the temple of A.' 86.A5; לשלם חלפת אית אדמם אש פעל משרת את פן הגו 'to requite in exchange the persons who did service for the community' Lidz. 52.7–8; פעל אית המטבח ז 'constructed this slaughtering-place' 175.1; JA 1921.1.180.6 [Pu]. *yth* Poen. 930, 935, 936. ת is the common form in Pu. and NP: לגנב תאבן ז 'to steal this stone' 3784.2; תמקדש ז בנא 'this temple built . . . ' JA 1918.1.268 [late Pu]; לבנאת תהמקדש 'to build the temple' 149; טנא ת המאש Cooke 57.3 [NP]; ות אכהנים ib. 6.

אכבעת n. pr. (error?) 2389.

אכזב* l. אכזיב Ju. 1:31. *Ak-zi-bi* Senn. ii 40.

אכל 'eat': Pass.? Pf. 1 sg. כמאש אכלת זקן *Klmw* 6–7.

אכלין n. pr. Κλεων in bilingual, CIS 143.

אל adv. of negation: אל אל תפתח 'do not open' Lidz. 6.3–4; אל תשמע 3.6; אל יכן 'may there not be' 3.8; אל יקבר 3.8; אליכבד 'may they not respect' *Klmw* 15.

:אל ויגל ארן זן . . . ואל מלך במלכם *Byb.*1 (Torrey:=אל 'to').

אל 'these': כל מפלת הבתם אל *Byb.*2.2–3; אלנם הקדשם אל 'these holy gods' 3.22; הסמלם האל 'these statues' 93.3; סמלם שנם אל 'these two statues' RES 827 [Sid. 2 cent. B.C.]; האלנם אל Eph. 3.58.4 [NP]; see אזן. *ily* Poen. 938.

אל 'god': pl. cst. מפחרת אל גבל קדשם 'the congregation of the holy gods of Byblos,' *Byb.*2.4–5.

אל d. El: לאדן לאל Eph. 2.166; למלכעשתרת אל חמן 8; באשרת אל חמן 'in the sanctuary of El of Ḥamōn' Lidz. 16.4 [all of 2nd-3rd cent. B.C. near Tyre]. ηλος, ιλος head of the pantheon in Sanch. 37b.

אל—: —בת; —יכנ; —מתנ; —נעמ; —נקמ; —עינ; —רכב.

אלת d. f.: רבת חות אלת מלכת Lidz. 85.1; 149; כהן אלת 243.3. ελα Hes.(?).

אלת—: חתלת.

אלם 'god, godhead,' used as sg.: לאלם 3775. בכסף אלם בעל צדן Lidz. 52.6; אלם נרגל 119; (with f.) לאלם אדרת אס אלם עשתרת ולאלנם 'to the mighty goddess Isis . . .' Lidz. 37.2. see לבעליתן אש אלם אש למלקרת רצף .מקם אלם (=?) Levy SG 31 (Cooke 150:5). האלם מלאך מלכעשתרת (=?, Lidzbarski: pl. of אלי 'divine'; Meyer, ZAW 49 (1931).3 'magnates', cf. אילי מואב Ex. 15:15) Lidz. 16.2–3. w. suff. 3 m. sg. לאלי לאשמן 'for his god Ešmun' Lidz. 8; לאלי לרשף 90; with f. לאלי לעשתרת 4; these may be the sg. אל w. suff., since אלם as sg. is not definitely attested from Phoenicia proper or Cyprus; however the use with the f. Astarte points to אלם as above. Ηλειμ as a deity Eph. 2.89 [79 A.D.]. NASILILIM 14950, 15072 = נשא לאלם.

אלם—: —כלב; —מתנ; —עבד.

אלן 'god': לאדן לאלן אקדש בעל חמן Lidz. 97. pl. האלנם הקדשם 3.9; see אל. לען אלנם ולען עם ארץ ז 'in the eyes of the gods . . . ' 1.10; see אלם. cst. בתם לאלן צדנם 3.17–8; see אח. אלן חדש 'gods of the new moon' 86.A3, B3. *alonim*, f. *alonuth* Poen. 930.

אלן—: —יחו; עבדאלנם.

אלאמן n. pr. Levy SG 24.

אלבעל n. pr. *Byb.*4.

אלבר[ך] n. pr. Levy SG 25–6.
אלחנן n. pr. Levy SG 26 (Heb.?).
אלעם n. pr. 147.
אלפעל n. pr. Hill 94 [Byblos].

אלבת l. on coins of Telepte in N. Afr., Müller 3.60.

אלהיתם l. Αλασιωται in Cypr. bilingual, RES 1213 [Cypr.].

אליית l. Ελειται in Cypr. bilingual, Lidz. 34.4 [Cypr.].

אלל 360.

אלמת 'widow' (H. אלמנה) 3.3, 13.

אלף 'ox' *Klmw* 11; 165.3. αλφα in alphabet names; Hes.

אלשא n. pr. 3546. see עלשא.

אלתברש l. Altiburus in N. Afr., NP 124.1.

אם 'if': ואם אבל תשת 1.13; אם פתח תפתח 'if you open' Lidz. 6.6–7. 'or': כל אדם אש . . . אם אש . . . אם אש . . . 'every man who will . . . . or will . . . or will . . .' 3.7; ממלכת אם אדם הא 'that king or man' 3.10; כלל אם צועת אם שלם כלל 165.3; ביבל אם בעז 165.7.

אם 'mother' *Klmw* 10, 13; *Byb*.4; 380. w. suff. 3 m. sg. . . לאבי ולאמי Lidz. 22.1–3. w. suff. 1 sg. אמי 3.14. w. suff. 3 m. pl. אמנם Lidz. 37.3. 'Metropolis, mother-city' on coins; see צדן, צר.

אמא d. f.: לרבת לאמא prob. Demeter 177. Αμμας Hes.
אמאשמן n. pr. f. 881. אמשמן 1106.
אם האזרת d. f. 13.3 (=עזרת?).
אמעשתרת n. pr. f. 3.14; 253; 452; 1024; 2491. אמשתרת 417; 1244. עמשתרת 302; 1105. עמעשתרת 1565; 2576 (בן by error).

:אם לאשם אש אם אית . . . 86.A10.

:אם אם ל . . . 170.2,3.

אמריתי an adjective, ethnicon (—א being the article?) CRAc. 1916.128–30 [NP].

אמיך n. pr. 826.

(א)מלך n. pr. 770 (for חמלך though f.?) cf. *Imilce* wife of Hannibal, Silius Ital. 3.97.

אמן 'support': n. pr. אמן[אשמנ]? 1331. see also אלאמן.

אמן d. Eg. Amon, in עבדאמן.

אמקלי 397.

אמר 'say': Pf. 3. m. sg. אמר* in n. pr. below? Inf. לאמר . . . דבר 3.2 (cf. H. לאמור).

אמרבעל*(?) n. pr. Amorbal 16923 (if not for Amotbal, see אמת).

אמר 'lamb' (Akk. *immeru*, whence Aram. אמר) 165.9.

אמר l.? see מלך אמר.

אמת 'handmaid, maidservant': אמת אדנן *Ur*; אמת אלם 378; עמתמלקרת . . . עמת שעשתרת 3776. w. suff. 3 m. pl. אמתנם 2632.

אמתאסר n. pr. f. 93.2.

[אמת]אשמן n. pr. f. (or [אמ]אשמן) 3826.

אמתבעל n. pr. f. *Ur*; 395; 3822.2–3. עמתבעל 479; 853. המתבעל Bull. arch. Com. 1917.161 [NP]. AMOTBAL (so corr. AMORBAL? see אמר) 16923 (cf. Gsell, Inscr. lat. de l'Algérie 1.583); AMOBBAL 4408.

אמתמלך n. pr. f. 1371. עמתמלך 3830.

אמתמלכת n. pr. f. 438.

אמתמלקרת n. pr. f. 627; 675; 2539; 3640, etc. עמתמלקרת 3185; 3776. מתמלקרת 730 [late Pu]. AMOTMICAR 12335.

אמתמלר n. pr. f. 1561.

אמתעשתרת n. pr. f. 46.3; 884; 2468. עמתאשתרת 387. ע(מ)תע(ש)תרת 3612.

אן l. Heliopolis, H. אן, in Egypt: באן מצרם 102a.

אנ in בעלאננ.

אנחן 'we' 3.16.

אנך 'I' *Klmw* 1, 9; 1.1; 3.3; 46; 115; 119; Lidz. 37; *Byb*.6; *Byb*.7; 3785.8. אלך Eph. 3.99–101. אנכי variant in Abydos 107; אנכי . . . הכתי (a Cyprian) 103c; אנך repeated as אנכי Eph. 3.97; Lidz. 85.2. *anech* Poen. 995.

אנכן n. pr. Berber, in Pu-Berber bilingual, Lidz. 93.6.

אנל n. pr. (abbreviation, e. g. of ארנבעל?) 1110.

אנן n. pr. 309.

אנן l. on coins of Malta, Macdonald 3.604.

אנש assumed root of: אש 'man': לב' אש אלם Levy SG 31; אש כתי 'man of Citium' 117; אש צדן 'Sidonian' Eph. 3.283.11 [Sard. Pu]; RES 906 [Pu]; 269, etc.; 280–1 (used for fem.); 2998 (Lidzbarski, NE 134 n. 4 reads אש here as 'of,' but that would have had to be ש and not אש; cf. the parallel ethnicon הצדן 'the Sidonian'; as for its use in f., it may be so used as a stereotyped formula; the f. form אשת might have meant specifically 'wife' and could not be used here). as collective: ען אש 'before the eyes of all' Lidz. 52.5. pl. אשם 86.A10, B7; 175.1. coll. (or pl. cst.) שת 57 לאש כתי 'year 57 of the People of Citium' (era of C.) 93.2; בעמת אש עשתרת 263. f. אשת 'wife': cst. אשת 11; 158; 3822. עשת 3185. w. suff. 3 m. sg. אשתי 40; אשתא RES 1226 [Pu]. w. suff. 1 sg. אשתי 46.2–3.

אנת: את pron. 2. sg. m. 'you' Lidz. 6.3.

אנתחן see ענתחן.

אנתש n. pr. RES 1524 [Cyp. Ph].

אס d. Eg. Isis, Lidz. 37.2.

פט—; עבד—: —אס.

אסכן see סכן.

אסלית l. Zilis in N. Afr., Charrier 154; אשלית Müller 3.153.

אסעא n. pr. *Byb.*7 (hypocor. אסעמס?).

אסף 'gather':

מאספת 'gathering-place' Eph. 1.164–9.4 [Pu].

נאספת 'gathering-place, assembly': חם בד צדנים בנאספת Lidz. 52.1 (=מאספת with dissimilation of מ after ב?).

אספת n. pr. f. Ασεπτ in bilingual, CIS 119.

אסר see עשר.

אסר d. Eg. Osiris, RES 504B (Eph. 2.166) [Tyre late Ph].

פסר; פל—; עבד—; מלכ—; אמת—: —אסר. see אשרשלח.

א(ס)רב(ד)יל n. pr. 52.

אסרנן n. pr. 821.

אסרשמר n. pr. 122.

אסרתני n. pr. Krug. 1.

אס(תכ)ין n. pr. (=?) 1159.

אף 'also, even': אף אם 'even if' 3.6; אף*169.

אפא l. Hippo in N. Afr.?, on Sidonian coins, Hill cvi, 155; see צדן.

אפון l. Hippo in N. Afr., on coins from Hippo, Müller 3.53. *Hippo* Pliny 5.2.

אפטעטא n. pr. (*Optatus*) CRAc. 1916.130 [NP].

אפנה n. pr. f. 1546 (Cl.-Gan., Recueil 4.21: תאפנה, but cf. Eph. 1.308).

*אפק l. Aphek in Phoenicia: אפקה Josh. 13:4, אפיק (some mss. אפק) Ju. 1:31. Αφακη Steph. Byz.

אפ(ת)בנן l. 310.

אקלמס n. pr.(?) NP 33.

ארג 'weave': ארג אמלקת 'the weaver of . . .' 344.

ארו pl. (or dual) ארום 'altar-heaths'? 'lion-statues'? 10.3. f. sg. ארשת הארות 'A. the cook'? Costa 129.

ארוד l. Arvad, Aradus in Phoenicia: הארודי 'the Aradian' Lidz. 38. f. הא(רוד)ת RES 1226 [Pu]. *Ar-ma-da* (=*Arwada*) Tig. Pil. I 68.21; *A-ru-da-ai* Senn. ii 49; *A-ru-ad-da* Esar. v 60. Αραδος Str. 16.2.13. *Arados* Pliny 5.17. mod. Ruād.

ארח (?): בתאריחנם 171.

ארח see מארח.

ארי 'burn': ארת 'hearth'? in connection with altars, JA 1921.1.187 [Pu]; see ארו above.

ארי n. pr.(?) RES 517 (Eph. 2.177) [Pu].

ארך 'be long': Ifil Impf. 3 m. pl. יארך בעל שמם ובעל גבל . . . ימת יחמלך ושנתו 'may Baal-Šamem and Baal-Gubl prolong the days' etc. *Byb*.2.3–5. 3 f. sg. תארך *Byb*.4; ותארך ימו ושנתו 1.9 (*Byb*.5).

ארך 'length': עשתרת ארך חים (?, epithet of A. of Eryx?) 135.1 (from Eryx in Sicily).

ארך occupation pertaining to iron-working: הארך נסך ברזל 67.

ארך: אבן ארכת בכדש בעלחמן 3778.5.

ארך l. Eryx in Sicily(?): עשתרת ארך 140 (or mt. in Sardinia); 3776. ארך reported on coin, CIS p. 173. Ερυκα city Str. 13.1.53. *Eryx* mt. Pliny 3.14.

אר(כ)רא n. pr. f. (=ארכרת?, see א—ר) 2573.

ארכתא n. pr. (Greek?) 58.

א(ר)ם n. pr. 3769.

(א)רמי n. pr. 109.

ארמל n. pr. (abbrev.?) 1387.

ארן 'chest': ארן זן *Ur*. pl. א(רנ)ת 326; חרש ארנת 3333. 'sarcophagus' *Byb*.1; Lidz. 6.2, 3; בארן ז אנך . . . שכבת *Byb*.6; Eph. 2.177 [Pu].

ארסנאס n. pr. f. Arsinoe of Egypt, Lidz. 16.7; 93.

ארץ 'land': עם ארץ ז 'the people of this land' 1.10; [המקדש]ם אש ויספננם עלת גבל ארץ בארץ Lidz. 16.9–10; רב ארץ Lidz. 36.6; 'and we added them to the boundaries of the land' 3.19–20; ארץ רשפם Lidz. 8; שרן אר[ץ] a district?, a temple name? 4.4; בצדן ארץ ים 3.18. pl. ארצת דגן האדרת 3.19.

ארצת: בארצת on Carthage coins may be 'in the land,' as against coins struck in Sicily for the army with legend שעם מחנת. These were struck in Carthage proper; see Müller 2.84, 104–5.

ארר n. pr. RES 595 [Pu].

ארש n. pr. Levy SG 53; Krug. 58; Lidz. 22.2; 132; 193 etc. f. in 709; RES 1583? ארש בן ארשא 1025; ארש בן ארשם 258; ארשם בן ארש 653. Aris 23606, 23833; Arisus 8763. see עבדארש, בעלארשת.

ארשא n. pr. 1523. ארשא בן ארש 2608. ארש בן ע' בן ארשא 3774.

ארשם n. pr. 317; RES 2005 [Pu]. Arsima(?) 27792.

ארשת n. pr. f. 228; 307; 1518, etc. ערשת 308; 3603. ערשת בת ארשם 1515. Arisuth RES 520 [N. Afr.].

ארשתבעל n. pr. f. 304; 1006; cf. Eph. 1.35. ארשתבעל הכהנת RES 502 [Pu]. (Tallqvist's conjectured *[E-r]i-si-ti-ba-al*, APN 316, is doubtful, being m. and Ph.)

ארשתי n. pr. 1360; 3773.

ארשף see רשף.

ארת n. pr. (error for ארש?) 2222.

ארת n. pr. f. 713.

אש 'who, which': ומי בבני אש ישב '. . . who shall sit' *Klmw* 13–4; . . . וכל אדם אש יסף 1.11; מזבח . . . זן אש בח[צ]ר ז '. . . which is in this courtyard' 1.4; אנחן אש בנן 'we it is who built' 3.16–7; אש כן 'who were' *Byb.*6; ללארכא אש בכנען Hill liii, 52; 86.A5, 14; חדש זבחששם אש בשנת 11 'newmoon of Z. [which is] in the year 11' Lidz. 36.4; בשנת . . . 31 אש הא שת 57 לאש כתי 93.1–2; . . . נצב . . . אש שם '. . . which . . . set up' 123; . . . אש בעמת 263; . . . וכל אדם אש נגב 3783.5; . . . כל אש לנגב 3784.1–2. האדמם אש נשאם לן 'the men who are chiefs over us' Lidz. 52.4; אש נשא הגן 'who was chief of the community' Lidz. 52.2. אש ל 'which are to it' 7.4; לאדן אש לי למלקרת 'to my Lord M.' (Aramaism?) Lidz. 36.9, 10; Eph. 3.53. Without antecedent, 'that which': . . . אש יתן 'that which . . . gave' 89; אש נדר 7.1; 138 and passim in Pu inscs. (but 139 and others have antecedents: חנוטם . . . אש נדר). As conjunctive: ברץ לאש שת 'contrary to what is set' 165.20; כל אש פעל Eph. 2.57.1 [Pu]; 3914.1; אחר אש פעל 'after he had made' NP 130.

מאש (late H. מה ש—) 'that which, whatever' *Klmw* 4. see מש ז.

כמאש 'as though' *Klmw* 6; 'just as, since' 1.7.

אש: פעל אש 336–7; 2806.

אשאדר n. pr. (abbrev. of אשמנאדר?) 1178.

אשאדרא n. pr. RES 1842 (Eph. 1.154) [Pu].

א(ש)ד(ך) n. pr. 2707.

אשדנת n. pr. f. 232.

א(ש)י n. pr. RES 20 [Pu].

אשלבם see שלב.

אשלבן l. Salviana in N. Afr., Müller 3.67.

אשלית see אסלית.

אשם n. pr. NP 64.

אשמן d. Ešmun: אשמן [ש](ר) קדש 3.17; Lidz. 8; אשמן מלקרת 16; 23 (cf. Baudissin 275); לאדן לאשמן מארח Ἀσκληπιῷ Μηρρη 143; אשמן עשתרת 245. *Ia-su-mu-nu* Baalu ii 14. Εσμουνος Herodt. 2.51.

—אשמן: n. pr. Asmunis 5306; Samunio 2564.1.35 (these being hypocoristics of names in אשמן?). cf. Eph. 3.260; Baudissin 203. also אדר—; אמ—; [אמת]—; בד—; ינר—; עבד—; עש—.

אשמנאדן n. pr. 10.4; 93.4.

אשמנאדני n. pr. 44; Eph. 3.102 [Abydos]; לאשמנאדני אש כתי RES 1225 [Pu].

אשמנב(רך) n. pr. Eph. 3.102 [Abydos].

אשמנחלץ n. pr. 71.

אשמנחל(ק) n. pr. 753.

אשמנחמ[ס] n. pr. (=אשמנעמס?) 1591.

אשמנחנא n. pr. 3727.

אשמניחן n. pr. 2447.

אשמניעד n. pr. 164.

אשמניתן n. pr. 52; 113; 687, etc. *Sa-mu-na-ia-tu-ni* JADD 160. R11.

אשמנעזר n. pr. Lidz. 6.2; 47.5.

אשמנעמס n. pr. 139; 564.

אשמנפלס n. pr. 3914.7.

אשמנצלח n. pr. 60.

אשמנשלך n. pr. 50; Krug. 7.

אשמנשלם n. pr. Εσυμσελημ in bilingual, CIS 119.

(א)שמנשמר n. pr. 449.

אשן see שני.

אשקלן l. Ascalon in Palestine: אשקלני 'of A.' 115.

אשר l. Assyria: מלכאשר *Klmw* 8.

אשר 'place, holy place': (ב)אשר הקדש (ת)עבד בת עשתר 3779.5–6.

אשרת 'sacred area, temple place' (or 'sacred pole,' as H. אשׁרה): לעשתרת באשרת אל חמן Lidz. 16.4. נדר יתנבעל מא[ש]רת [בן . .] . . . 2758 (see אזרת?).

אשרשלח n. pr. (= אסר—?) 65.

א(שרשלך) n. pr. reading doubtful 972.

(?)אשת: pl. (or f. sg.) אשתת 'pillars'?, 'pillared hall'?, 'stylobates'?: לחרשם אש פעל אשתת א(בן) 86.A14; לנפש בת אש לאשתת מכל 86.B5 (cf. Vincent, RB 37 (1928).359).

אשת n. pr. f. (error for ארשת?) 3010.

א[ש]תנת (?) n. pr. 542.

אשתרתיתן see עשתרתיתן.

את 'with, to': משכב את רפאם 'a resting-place among (with) the shades' Lidz. 6.8; 3.8; משרת את פן הגו 'service before (for) the community' Lidz. 52.8; את פרכם 86.A11; ויסגרנם . . . את

אדר (ת)ממלכ 'may they deliver them up . . . to (or: imprison them in the hands of) a mighty king' 3.9; ונתן את הכהנם 'and were given to the priests' Eph. 3.58.6 [NP]; וקרא אנך את רבתי 'and I invoke (call upon) my Mistress' 1.2–3; נצחתי את (סר)י 'I have conquered over my persecutors' 91.2; חזת את . . . 'I looked upon' (or is it direct object and an error for אית?) Lidz. 38. Unclear, perhaps errors for אית: יקדש [א]ת מ(ז)בח 95.4; ואת אמנם . . . [. . . .]י[ב]רך אי Lidz. 37.3; יתן את . . . 165.21. w. suff. 2 m. sg. אתך 'with you' 1.13.

*אתבעל n. pr. (את may be the above preposition): [.]תבעל *Byb.*1. H. אתבעל Ethbaal, king of Sidonians 1 Ki. 16:31. *Tu-ba-'-lu* of Sidon, Senn. ii 48. Ἰθωβαλος of Tyre Jos., Ap. 1.156; Ἰθοβαλος ib. 123. ITIBALIS(?) 23372.

אתג l. on Pu coins from N. Afr. = Utica (Pliny 5.3; Justin 18.4. Ἰτυκη Str. 17.3.13, etc.) Müller 2.159, 163; or Tucca ib. 3.70, 4.95. Gsell 2.144 doubts connection with Utica.

אתי Eph. 1.164–9.5 [Pu].

אתן n. pr. 3778.10.

אתנם a month (ירח האיתנים 1 Ki. 8:2): בחדש ירח אתנם 'on the new-moon of the month E.' 86.A2; בירח אתנם Lidz. 34.

אתר on Ph-Greek coin from Tripolis in Phoenicia; is this from ancient Ph name of Tripolis? Hill cxx [189 B.C.]

אתש n. pr. 139.3.

ב

ב 'in' *Klmw* 5, 6, 12; 3.1; 10.1; 3914.1. 'of' (ב of material): עטרת חרץ בדרכנם 20 'a golden crown of 20 d.' Lidz. 52.3; בתכלתי 'at my expense' 7.4. 'among': מלך במלכם 'any king' *Byb.*1; מי בבני 'whoever of my sons' *Klmw* 13–4; בחים 'among the living' Lidz. 6.7; 58; 116. בעלם (H. לעולם) 'unto eternity'(?) *Byb.*1. בש '(in exchange) for a sheep' *Klmw* 8. עשרת באחד 'ten for each' 165.3. 'in the case of': באלף ib.; ובכלל יכן לם ib. יזק בספר ז 'shall do harm to this inscription' *Klmw* 14. variant אב— in Lidz. 36: במקדש 7 and אבמקדש 3, בחי 8 and אבחי 7. for מ— 'from,' by dissimilation? see מן. w. suff. 3 m. pl. משל בנם 'rule over them' 3.9; 166.9(?). w. suff. 1 pl. בן 'in us, with us' 3.5.

ב—א 'come': Pf. 3 pl. בא האלנם Eph. 3.58.4 [NP]. Impf. 3 m. pl.(?) יבא 3914.4.

מבא 'setting' (of sun): מבא השמש 3778.5–6.

באר* 'well': βηρ in etymology of Βηρυτος, Beirut, Steph. Byz. *Bi-'-ru-u* l. near Sidon Esar. iii 3. *Bi-ir-gi-'* l. near Sidon Esar. iii 5.

באר*: ברת l. Beirut in Phoenicia Hill liii, 52. לבאר on coin, Reichardt, Numismat. Zeit. 51.10 is probably misreading for לביר Hill liv. Egyptian *Bi-'ru-ta*, *Bi-'a-ru-ta* [Thutmosis III] Voc. VI B 5, *Bi-ru-ta* [Dyn. XIX] Voc. VI B 14, establishes באר etymology (Albright, JPOS. 12 (1932).190) but spelling with י is surprising. ברותה Eze. 47:16 (not Beirut?). Βηρουθ d. f., Sanch. 36a; Βηρυτος Str. 16.2.19. *Berytos* Pliny 5.17. mod. Bairūt.

בארשד (ארשד l.?) 3842.

באת Lidz. 36.10.

בבא n. pr. 3025

בבו(?) n. pr. RES 1545 [Pu] (NE 433 insc. 6 reads it ברך).

בבי n. pr. (Berber?) in Berber bilingual Lidz. 93.7; 3108.

בדד: בד 'community': בד צדנים Lidz. 52.1; בד ע' ופעלם 87 (or see below?).

בד 'client' (rt. בדד?, NE 134 note 4): ב' אש צדן בד אדני בד א' 269–293; of f. clients 279–281; בד 282; 2998; RES 906 [Pu]; and in late Ph and especially Pu n. pr. (cf. n. pr. בדיו in Samaria ostraca 58. cf. Noth 150).

בדא n. pr. 10.3; 102; etc.; RES 1233 [Pu]. Βοωδη Polyb. 1.21.6; Βοδης Dio 11 (Zonaras 8.10).

בדאשמן n. pr. 57; 165.2, etc. עבדאשמן בן בדאשמן 956.

בדבעל n. pr. RES 800 [Tyre 2 cent. B.C.]; 271; 2861. *Bu-di-ba-al* Asb. ii 83. Βουβαλος CIG 2882d? BUBBAL 21099; BUBALUS 27701.

בדדגן* n. pr. BODDEGUN Eph. Epig. 3.196 (no. 158).

בדם n. pr. 515.

בדמל[ך] n. pr. 124.

בדמלקרת n. pr. 139.2; 181, etc. בדמנקרת 1410. בדנלקרת 3768. בעמלקרת 3753 (where נער for נדר); 2185. עבדמלקרת בן בדמלקרת בן עבדמלקרת 2770. Βοδμιλκαρ Dittenberger, SIG 321; Βομιλχας Appian, Numid. frag. 1; Βωνχαρ CIL 15. BODMILKAR 9618; *Bomilcar* Livy 21.27; BONCAR 15; 68.

בדעשתרת n. pr. 4.3; 457, etc. בדעשדרת 882. בדאשתרת RES 289 [Tyre 4 cent. B.C.](?). בדשתרת 1338. בעשתרת Lidz. 98.2; בעעשתרת (error?) 1502. Βουδαστρατος a Tyrian, Bull. de corresp. hell. 1881.206; Βοδοστωρ Diod. fragm.

24.12; Ουοδοστωρ ib. 24.9; Βωστορα Polyb. 3.98.5; Βωτα var. Βωσταρι Appian, Han. 43. BOSTAR 9450; *Bostar* Livy 22.22.

בדצר n. pr. 3750. באצר 2516.

בדצפן n. pr. 108.

בדשחר*? n. pr. BOSIHARIS CIL V 4919.

בדתנת n. pr. 165.1.

בדד: בד 'idle talk' (cf. H. בדים)?: w. suff. 3 m. pl. בדנם 3.6 (Torrey, ZA 26 (1912).85), but see possible correction to בד[בר]נם under דבר.

ברץ see ד—ץ.

בוץ see בץ.

ב[ז]כר n. pr. 2649.

בזנתי l. Byzantium 120.

בי: בי פי 3785.8–9 (Lidzbarski, TLZ 49 (1924).296; Chabot, Muséon 37 (1924).155).

ביבלא n. pr. 1315.

ביי n. pr. 2653; 3793.

בילן l. on N. Afr., Müller 2.23.

בירת see באר.

בית 'dwelling': בת עלם 'dwelling for eternity, tomb' 124.1. 'temple': *Byb*.2.1; 3.17; Lidz. 8; Lidz. 38. cst. בת עשתרת 86.A5; Lidz. 52.5; 247–253; מקדש בת עשתרת 132.3; עבד בת עשתר(ת) (ב)אשר הקדש 3779.5–6. in 264 correct בת מלקרת to רש מלקרת, cf. 3707. w. suff. 3 sg. מקדש בתא Eph. 3.60 [NP]. 'dynasty' בת אבי *Klmw* 5; רכבאל בעל בת *Klmw* 16. pl. בתם *Byb*.2.2; 3.17; שרם בתם Lidz. 97–9; שרם בנתם 3746. cst. בת אלנם 3.15–6. *βητα* in alphabet names.

בת אל* d. *Ba-a-a-ti-ilāni* (=*Baiti*—) Baalu ii 6. Βαιτυλος Hes.; Βαιτυλον, Βητυλον, Βετυλον Sanch. 36c.

בת נשם* l. *Bīt-gi-si-me-ia* Esar. iii 5.

בת דנן* l. Eg. *Bi-ya-ta-da-qú-na* (=*Bēt*—). [Rameses III] Voc. VI B 8. בית דגן Josh. 19:27. Βηταγων Etym. Mag. (=Ph. deity! but cf. Βηταγων χωριον ZDPV 47 (1924).52).

בת זת* l. in Ph. *Bīt-zi-it-te* Senn. ii 39. ='Ελαία Steph. Byz. mod. 'ain-ez-zētūn.

בת ענת* l. Eg. *Bi-ya-ta-'-n-ta* (=*Bēt*—), *Bi-t-'-n-t* Voc. VI B 6, 16. בית ענת Ju. 1:33.

בת צפר* l. *Bīt-ṣu-pu-ri* Esar. iii 1.

בת רם* l. *Bi-ti-ru-me* Esar. iii 4.

בכא n. pr. Levy SG 25.

בכי* (?) 'weep' *βακχον* Hes.

בל not *Klmw* 3, 11; בל עתי 'before my time' 3.3, 12; בל יכן 165.15; 170.

בלת 'only, except' (H. בלתי): בלת אנך Lidz. 6.5.

אבל 'not': אבל תשת 'you shall not set' 1.13; אבל לפתח Lidz. 64.4.

איבל 'not': איבל שת 'not set' 165.18; איבל יתן 'shall not give' 165.21.

בל mo. Bul (בירח בול 1 Ki. 6:38): בירח בל 3.1; 10.1; 90.2.

בלא n. pr. 132.7.

בלל 'mixed-offering'? grouped with milk offerings etc. 165.14.

בלל n. pr. Lidz. 93.7.

במה n. pr. *Klmw* 3.

בן 'son' בן חרע 3.8. cst. *Byb*.1 and passim; 'one of a class' בן מסך ימם 3.3; בן צדק Lidz. 9; בן אדם see below. בם 112; 840; 2960. מן(?) 972. בל Eph. 3.99, 100. אבל Eph. 3.103 [both Abydos]. w. suff. 3 m. sg. בנא 149. w. suff. 3 f. sg. בני 93.4. pl. or suff. (3 m. sg.?): בנם 178; 2805; 3135; 3180. 'grandson' בן בן 93.4; 372. pl. cst. בן אשן 88.6; לען אלנם ובן אדם Lidz. 37.4; Eph. 3.281 (RES 1216) [Pu] (?). w. suff. 1 sg. מי בבני *Klmw* 13–4. f. בת 'daughter' *Ur*; 3.15; 221; בת שנת 30 'thirty years old' NP 117. בעת NP 36; NP 111. *byn*, f. pl. w. 1 sg. suff. *bynuthi* Poen. 932.

אבנשמש n. pr. Eph. 3.100 [Abydos].

בנא n. pr. (root?) 275, etc. Βαννων Appian, Pun. 82. Banno CIL V 4919.

בנבעל n. pr. Lidz. 37.1 (cf. Eph. 1.153).

בנחדש n. pr. 'born at new-moon' 47.3–4; 117; 2640.

בנחדשת n. pr. 3354.

בנחמק n. pr. (=בן חמלקרת?) Eph. 2.181 [Pu].

בנחף n. pr. Krug. 34.

בתבעל n. pr. f. 469; RES 786 [Pu].

בתנעם n. pr. f. 69; *Byb*.6.

בת(נע)מי n. pr. f. (or בת(בד)מי Eph. 1.291) RES 107 [Pu].

בתנעמת n. pr. f. 1532; 2685(?).

בתשלם n. pr. f. 93.3; 1495.

בן Lidz. 36.13; see מן.

בני 'build': Pf. 3 m. sg. בני *Byb*.2.1; בן Lidz. 8; Lidz. 52.3; בענא Bull. arch. Com. 1921. cclx [NP]. 3 f. sg. בענע (cf. H. בנתה) Lidz. 101.3 [NP]. 1 sg. בנת 3.4. w. suff. 3 m. sg. בנתי 7.4. 3 pl. בן Lidz. 16.2, 9; 86.A4; 3914.1(?); בנא JA 1918.1.268 [late Pu]. 1 pl. בנן 3.17. Inf. לבנאת 149. Nifal Pf. 3 f. sg. נבנע המנצבת (cf. H. נבנתה) RES 162 [NP]. Part. בנא 'builder' Eph. 3.283 [Pu]; מלכת הבנא 'the building work'

Eph. 3.58 [NP]; בנה *Byb.*7(?). pl. בנם 86.A4; בנאם JA 1918.1. 268 [late Pu]; בענם Eph. 2.188 [NP].
מבנת 'construction': מבנת חצר בת אלם Lidz. 52.2.

בנממלכם n. pr.? Krug. 44.

בנת n. pr. f. 1519.

בסא[ן] l. 162.

בעי: בעת 'tariff' (Arab. *by'* 'buy, sell,' or Aram. *b''* 'seek'?) 167.1; 171.

בעל 'owner': cst. בעל עדר *Klmw* 11; בעל הזבח 165.4. 'master': בעל חרש 3914.9; see רב. 'citizen': 309; Eph. 2.187–8.2 [NP]. pl. בעלא ib. 5; בעלא תבגג 'citizens of Thugga' JA 1918.1.268 [late Pu]; Eph. 3.58 [NP]; מבעל צ־ין on coins, Poole 247; מבעל אגדר Macdonald 3.663. f. בעלת בזנתי 'Byzantine' 120. 'lord': רכבאל בעל בת 'R. god of the dynasty' *Klmw* 16; מלקרת בעל צר 122.1. pl. בעל ימם 'the gods of the (several) days' 86.B4 (cf. בעל in S. Arab., e. g. Rossini 63 l. 3, etc.).

בעל d. Baal: עשתרת שם בעל 3.18; סמל בעל *Byb.*7; תנת פן בעל 349 and passim in Pu; פן בל 984, etc.; for בעל חמן Eph. 1.39 [Pu]. Βααλ Jos., Ant. 9.7. *Baal* Aug., in Hept. 7.16; *Bal* Servius ad Aen. 1.729 (cf. Noth 116).

בעל אדן d.: לאדן לבעל אדן ולבעל חמן (or error for בעל אדר?) RES 329 (Eph. 1.40) [Pu].

בעל אדר d. Eph. 1.40 [Pu]; Eph. 3.288 [NP]. BALIDDIR 19121–3; BALDIR 5279.

בעל נבל d.: בעל שמם ובעל נבל ומפחרת אל גבל *Byb.*2.3–4.

בעל חמן d. *Klmw* 16; לרבת לתנת פן בעל ולאדן לבעל חמן 180 and passim in Pu; לאדן לאלן אקדש בעל חמן Lidz. 97. בעל המן 302; 744; 3767. בל עמן 378. בעל אמן 960. בעל עמן 1437. בחלחמן 1165. באל חמן RES 98 [Pu]. בל חמן 886. בעל מן 301. בחלמן 221. בחמן 922. בעל חמם 351 (error?). בעל חנן 3420 (error). בעל הבן Lidz. 91. בעחמן 2049; 3263. בעא חמן 2758. בל עמאן 3149; 3572. see חמן (cf. Baudissin 269).

בעל לבנן d. 5.

בעל מנגם d. 3778.3–4.

בעל מלך*(?) d. *Ba-al-ma-la-gi-e* Baalu ii 10.

בעל מרפא d. 41 (cf. Baudissin 322).

בעל מרקד* d. Βαλμαρκωδι Dittenberger, Or. Gr. 589; Βαλμαρκως CIG 4536. BALMARCODI CIL III 155.

בעל צדן d. 3.18; Lidz. 52.6.

בעל צמד d. *Klmw* 16.

בעל (צפן) d. 165.1. Eg. *B'r-ḏa-pú-na* [Dyn. XIX, at Ras Shamra] Voc. VII B 6. *Ba-al-za-pu-nu* Baalu ii 10.
בעל קרנם* d. BALCARANENSI 24113.
בעל שמם d. *Byb.*2.3; 7.1; RES 1519 [Cyp.]; 3778.2. כהן שבעלשמם 379. בעשמם 139.1. *Ba-al-sa-me-me* Baalu ii 10.
בעלת d. f. Baalt: כהן בעלת *Byb.*6. Βααλτις Sanch. 38d. BALTIS Eph. Epig. 2.675.
בעלת גבל d. f. *Byb.*4; 1.2 (*Byb.*5).
בעלת החדרת d. f.: לרבת לאמא ולרבת לבעלת החדרת Persephone? 177.
בעלת צפן* d. f. Eg. *B-'-ar-ta-ḏa-pú-na* [Dyn. XIX] Voc. VII B 5, 6.
—בעל: n. pr. אב—; אבר—; אדנ—; אהל—; אל—; אמר—; אמת—; ארשת—; את—; בד—; בנ—; ברכ—; ברכת—; בת—; גוד—; גר—; הכ—; חלצ—; חנ— m. and f.; חפצ—; יחנ—; יכנ—; יש—; ית—; יתנ—; מהר—; מתנ— m. and f.; סכר—; עבד—; עז—; עזי—; עזר—; עזרת—; ענ—; פלט—; צפנ—; רמ—; שחר—; שלכ—; שלמ—; שמע—; שמר—; שנ—; שע—; שפט—; תמ—. see also מלכבעל; צדמבעל.
בעל*(?) n. pr. *Ba-'-lu* of Tyre, Esar. v 55; *Ba-a-lu* Baalu i 18. Βααλ Jos., Ap. 1.156. BAL 27474a.
בעל*(?) l. Bulla Regia in N. Afr.: בבעל Müller 3.57.
בעלאמ n. pr. f. NP 111.
בעלאזבל n. pr. f. 158.
בעלארשת n. pr. 390.
בעלברך n. pr. 2859.
בעל גד* l. בעל גד Josh. 11:17, 13:5.
בעלנעץ n. pr. RES 1837 [Pu].
בעלחלץ n. pr. 521; 2235. *Bi-e-lu-ḫa-lu-ṣu* CIS II 31 (*bēl* represents Aram. or Akk. vocalization). see בעליחלץ.
בעלחנא n. pr. 139.1–2; 177; 250.3. בעלחמא 2773. (ב)עחנא 869. בעלחן 3281.
בעלחנן* n. pr. *Ba-'-al-ḫa-nu-nu* of Arvad, Asb. ii 84.
בעלחנת n. pr. 52.
בעלי n. pr. RES 1521 and 1526 [Cyp.]; 223; 2472.
בעליחי* n. pr. NP insc. from Cossyra reported CIS p. 181 but not published.
(ב)על(י)חלץ (?) n. pr. 1552.
בעליחן n. pr. Eph. 3.110 [Abydos]; 1171. בעליחן 261; 1464. BALIAHON 18677; BALIAHO 14738.
בעלילי n. pr. 103.
בעליסף n. pr. 1307. *Ba-'-al-ia-šu-pu* of Arvad, Asb. ii 83.
בעלישפט n. pr. 3717.

בעליתן n. pr. Levy SG 31; Lidz. 14; 118; 1274, etc. בעליעתן NP 28. בעלתתן (dittography) Eph. 2.177 [Pu]. *Bēl-ia-a-tu-nu* Nabunaid 282.4. BALIATON 16011; 27491; BALIATHO 5075; BALITHON 1211.
בעלמנלא n. pr. 692.
בעלמהר* n. pr. Eg. *B-'-ar-ma-ha-ar* [after 1150 B. C.] Voc. II B 1a.
בעלמלאך n. pr. 182; 1537.
בעלמלך n. pr. Macdonald 2.559 [Cyp.]. בעמלך (or for ברמלך?) 586. *Ba-'-al-ma-lu-ku* of Arvad, Asb. ii 84.
בעלנר n. pr. 2048.
בעלסכר n. pr. Eph. 3.97 [Abydos] (so corr. CIS 107).
בעלעזר n. pr. 256; 432, etc. בעלזר 3080. Βαλεζωρος of Tyre Jos., Ap. 1.124 (with δ for λ); Βαλεαζαρος ib. 121(?).
בעלעכז n. pr. 6.
בעלעלך n. pr. (error?) 540; 619.
בעלעמם n. pr. 169; 2531.
בעלפנא n. pr. (perhaps בעלפדא) 3244.
בעלפדא n. pr. 949 (in NP script).
בעלפלס n. pr. RES 1520 [Cyp.]; Lidz. 65; 2140.
בעלצד n. pr. f. NP 60.
בעלצלח n. pr. Lidz. 11.2; 559.
[בעל]צפא n. pr. 2543.
בעלצפן* mountain *Ba-'-li-ṣa-pu-na* Tig. Pil. III 3.27.
בעלצר(?) n. pr. Eph. 3.115 [Abydos].
בעלראש* mountain *Ba-'-li-ra-'-si* Šalm. 6.60.
בעלרם n. pr. 88.2; 90.1; Babelon 746 [Cyp.]. Eg. *B'r-rm* Ranke 93.26.
בעלשלך n. pr. 132.6; 2885, etc. בעלשילך Eph. 3.288 [NP]. Βασληχος Jos., Ap. 1.157. Βαλσιλληχ (so corr.—αληχ) CIL 16. BALSILECHIS 16; BALSILLEC 1249; CIL V 4919 (corr. BAI—).
בעלשלם n. pr. 95.3.
בעלשלף n. pr. (error for בעל שלך?) 2102; 3727.
בעלשמע n. pr. 656. בעלשמא 3358; 3440. BALSAMO CIL I 2407; CIL 12331.
בעלשמר n. pr. 7.2; RES 539 [Pu].
בעלשפט n. pr. 297.
בעלשת n. pr. 2182; 3777.
(בעלת)יתן n. pr. 11.2.
בעלתתן see בעליתן.
בעמלך see בעלמלך.

בענא n. pr.(?) on Ph coins, Hill cxliv.

(בער) 86.A7.

בערר 'Uncivilized'?, name of the conquering ruling caste of nomads or non-Semites in Zenjirli(?): משכבם אל יכבר לבעררם *Klmw* 14.

בעשא n. pr. NP 28.

בץ 'byssus,' an Egyptian linen *Klmw* 12–3. בוץ 166.A6. =βυσσος Spiegelberg, KZ 41 (1907).129.

בקר 'cattle, herd' *Klmw* 12; סמ(ד)ת בקר Lidz. 36.13(?).

בקש 'seek': Impf. 3 m. sg. אל יבקש 3.5.

בקשת n. pr. f. Cl.-Gan. S 22.

בר 'son' (Aram.) for בן in title of כלמו in *Klmw* insc.: כלמו בר חי[א] ib. 1, 9; .כלמו בר ת(מ) (of mother?) ib. 4.

ברא 'modeller, sculptor'(?): מ(ת)ן הברא 347.

ברהם (רהם l.?) 2816.

ברזל 'iron': נסך ברזל 67; נסך הברזל 3014; הנסכם שברזל Lidz. 93.7.

ברח 'flee, fly'(?): ונחת תברח על גבל *Byb*.1 (Vincent, RB 34 (1925). 187: 'may peace fly, hover over Byblos'; Torrey, JAOS 45 (1925).271, Lidzbarski, Nachrich. Ges. Wis. Göttingen, Phil. Kl. 1924.45, Gressman, Altor. Texte 440: 'flee from'; Bauer OLZ 28 (1925).132: 'come upon'; Dussaud, Syria 5 (1924).136: 'rest upon').

ברי n. pr. RES 1218 [Pu].

ברך 'bless': Impf. 3 m. sg. יברך 'may he bless' Lidz. 11.2; 10.4; 118; *Byb*.7. 3 f. sg. תברך 1.8. w. suff. 3 m. sg. יברכא 138.3; תברכא 178; 180; 3777. w. suff. 3 f. sg. תברכי *Ur*; יברכא Lidz. 83; 181 (verb sg. or pl.?). w. suff. 1 sg. יברכן 7.8; תברכן (or pl.) 418. w. suff. 3 pl. יברכם 93.5; 122.4; תברכם 2402. 3 pl. w. suff. 3 m. sg. יברכי 3778.1; 3737; יברכיא 3709; יברכא 181, etc. if verb pl. Impv. (or Pf.?) w. suff. 3 m. sg. ברכא 182; 570. בערכא 3135; NP 43; בחרכא RES 340 [Pu]. w. suff. 3 f. ברכא 3599. 3 pl. ברך 511. w. suff. 3 m. sg. ברכיא Lidz. 98.

ברך 'blessing,' or pass. part. 'blessed': בים נעם (אש) בים ברך an obscure formula RES 331 [Pu]; בים נעם וברך RES 304 [NP]; JA 1918.1.250 [NP]; בים נעם ובערך RES 303 [NP]; בים נאם וברך CRAc. 1916.128 [NP].

אברכת n. pr. f. 515; 1427.

ברך—: —אל; —אשמנ; —בעל; —מלקרת.

ברך n. pr. 1937; 3386. BARIC 10686; BARICHIO 5132; BIRICH 27559; BURICUS 11400 (Aram.?); BARACHONIS (=?) 23397a; BARICHA 27548; BARIHA 15740.

ברכבעל n. pr. 860; 3526. BARICBAL 4990, etc. (cf. Eph. 1.284); BARIGBAL 9085, etc.; BIRICTBAL 5392; BARECBAL 15799; BERECBAL 16934; BIRICBAL 27495; BURUCBAL 19715.

ברכמלקרת n. pr. JA 1921.1.195 [Pu].

[בר]כת n. pr. f. 1214. Βυρυχθ BYRYCTH CIL 16; BERICT 4924; BERECT 8732; BERREGT 2300; BIRIHTINA 27604; BERECAE(?) 16125; BOROCT (=?) 28011. see אברכת.

ברן n. pr. 3665.

ברעש n. pr. 3796. see פרעש.

ברקני n. pr. f. 1256; m. in 2159?

ברש name of a calling 348.

בש(לם) n. pr. Eph. 3.111 [Abydos].

בשם in אי בשם Isle of Pines?, so called in Diod. 5.16.

בשרמי (=ב+שרם?) 2441.

בתועל on a coin from Carthage, Müller 2.77.

בתרם n. pr. 3705.

בתשך CRAc. 1898.625.

ג

ג—ר: גר 'temple dweller' (Arab. *ǧār*)?, 'client' (H. *gēr*)? pl. לכלבם ולגרם 86.A16, B10. in n. prr.: 'client.'

מגר* 'country house, farm'?: *mager* (in etymology of *magaria*, *magalia*) Placidus in G. Goetz, Corpus Glossarium Latinorum v 82 line 18; *magar* Servius ad Aen. 1.421.

מגר* river *Magoras* Pliny 5.78.

גר n. pr. 52; 1330.

גרא n. pr. 106; 3190.

גראהל n. pr. Eph. 3.99 [Abydos].

גרבעל n. pr. Krug. 2; 1584. *Gi-ri-ba-'-al* JADD 775.7.

גרהכל n. pr. Eph. 3.100 [Abydos].

גרי n. pr. 1516.

גרמלך n. pr. 50.2. *Gi-ri-milki* HABL 131.7.

גרמלקרת n. pr. 47.2–3; 1928.

(ג)רמן n. pr. RES 2009 [Pu].

גרמסכר n. pr. 372.

גרס n. pr. (abbreviation for גרסכן?) 3284.

גרסכן n. pr. 175; 550, etc. Γισκων Polyb. 36.3; Γεσκωνα (var. Γα—) Diod. 16.81.3; Polyb. 1.66, etc. GISACO CIL III 12014.290; *Gisco* Justin 19.2; *Gisgo* Livy 21.51.

גרעשתרת n. pr. Cl.-Gan. S 15; 138.2, etc. גרשתרת 375. Γερα-στρατος of Tyre, Jos. Ap. 1.157; Γηροστρατος of Arvad, Arrian 2.20.1.

נרצד n. pr. Eph. 3.109. [Abydos].
נרצפן n. pr. RES 535 (Eph. 2.169) [Eg. Ph]. *Gír-ṣa-pu-nu* JADD 832.12.
נרשן n. pr. 3364.
נר[ת . .] n. pr. f. 2909.
נרתמלקרת n. pr. f. נרתמלקת RES 7 [Pu].

נבל 'limit' Lidz. 36.9. cst. pl.(?) נבל ארץ 3.20. pl. *gubulim* Poen. 938.

נבל l. Byblos, Gubl in Phoenicia *Byb.*1; *Byb.*2.1; בעלת נבל *Byb.*3; *Byb.*4; 1.1 (*Byb.*5); *Byb.*6; on Byb. coins frequently לנבל קדשת Hill lxix, 97. נבל Eze. 27:9; הגבלי Josh. 13:5. *Gu-bal* Tig. Pil. I 68.21. *Gu-ub-lu* Baalu i 21. Βυβλος Hill 100; Str. 16.2.18. Κυβελη Steph. Byz.(?) *Byblos* Pliny 5.17. *Alcobile* Itin. Hieros. ed. Wess. 5837 (Pauly-Wis. art. *Alkobile*). mod. Jubeil. This is probably not a Semitic name, cf. Eg. *Kpn*, Ras Shamra נפן.

נבר 'man' *Klmw* 8.
נבר n. pr. *Klmw* 2. *Gab-ba-ri* Šalm. ii 24.

נגף name of some article: פעל הנגפם 'maker of the . . . ' 339.

נד Gadd, Gidd, god of Fortune (H. Gad, cf. Noth 126) in נעמתגדא, נעמגדא and:
נדא n. pr. 817. Gidius 23881; Giddinis (perhaps some other n. pr. in —נד) 23903.
נדי n. pr. RES 1240 [Ph seal?]; 300. נעדי Gadaeus NP 123 may be the Aram. form.
נדית[ן] n. pr. 3398.
נדנעם n. pr. f. 383. נדנם 759; 902. *Giddeneme* character in Poen. act V, scene III (this perhaps to following n. pr.).
נדנעמת n. pr. f. 1043.
נדעת see under נדע.
נדדם n. pr. RES 929 [Ph seal] (?).

נדי: נדא 'kid' (H. נדי) 165.9.

נדל: נדל*(?) n. pr. Gudullus 1907; f. Gudula 6731.
מגדל* l. 'Tower' מגדל, מגדול (*migdōl*) Jer. 44:1, 46:14; Eze. 29:10. Coptic ⲙⲉϭⲧⲟⲗ: ⲙⲓϫⲧⲟⲗ; Μαγδωλος Steph. Byz. in Egypt: Voc. XIX A8; Gardiner, JEA 6 (1920). 107–8.

נדע: נדעת n. pr. (cf. H. נדעון) 93.3.

נדר: נדר* 'wall': γαδειρα Hes. *Gadir* Pliny 4.36.2; Fest. Av., Or Mar. 5.268–9.
הנדר l. Gades in Spain, Macdonald 3.664; מבעל אנדר ib. 663; cf. Müller 3.150. Γαδειρα Str. 3.4.2; Diod. 5.20. *Gades*

Pliny 3.3 (in Pu *Gadir* ib. 4.36.2); *Gadis* Velleius Paterculus 1.2.3; *Gades* Livy 32.2. mod. Cadiz.

ג(ד)ש(ר) n. pr. (or ג(ר)ש(ד)?) Levy SG 27.

גודבעל n. pr. JA 1916.2.518 [NP].

גוי: גו 'midst' (H. גו, an Aramaism) RES 800 [Tyre, 2 cent. B.C.].

גו 'community' (cf. Sabaean גו; גו Job 30:5, and H. גוי) Lidz. 52.2, 5, 7, 8.

גול l. Gaulus, near Malta עם גול 132.1, 8. Γαυλιτων Hill, Sicily 227 but Γαυδος Str. 6.2.11, etc. (cf. Pauly-Wis. art. *Gaulus*). *Gaulos* Pliny 3.14 (Pliny's *Gaudos*, 4.20, is quite another island). mod. Gozo.

גזל 'seize': Nifal Pf. 1 sg. נגזלת 3.2, 12.

גזל name of a calling א' בן ח' הגזל 2643; 3415.

גכן n. pr. (abbreviation of גרסכן?) 2721.

גלא (?) in בעלמגלא.

גלא Numid. d.? NP 44.

גלב 'barber' RES 125 [Pu]; גלב אלם 257–8; 588. pl. גלבם (of the temple) 86. A13.

גלב n. pr. 93.5.

גלגל see גלל.

גלדין n. pr. (Berber?) RES 1563 [Pu].

גלי 'uncover': subjunctive 3 m. sg. ויגל *Byb.*1.

גלל: גלגל 'wheel'(?) in insc. on vase RES 907 [Pu].

גלם: אלם הגלם 3427.

גלמת an ethnicon? 204.

גמכן n. pr. (cf. גכן?) 2919.2, 3.

*גמל 'camel': γαμμα, Ionic γεμμα in alphabet names(?). καμηλος, *camelus* Boisacq; later γαμαλ, ακαμαλα (הגמל?) Hes. (Kretschmer, KZ 31 (1892).287).

גמלא n. pr. (this rt.?) NP 67.

גמן n. pr. (גראשמן abbrev.?) RES 543 [Pu].

גמר 'complete': Pf. 3 m. sg. w. suff. 3 m. sg.? גמרא JA 1921.1.187 [Pu].

גנב 'steal': Inf. כל אש לגנב 'whoever be about to steal' 3784.1–2. Part.? כל אדם אש גנב 'whoever steal' 3783.5.

גנוכן (?) n. pr. (Berber? or error for גרסכן) 1443.

גנן 'protect': in n. pr. אסרגן.

*גן (?) 'garden': γανος Etym. Mag.

געי n. pr. (Berber) RES 1536 [Pu]; געיי JA 1918.1.268 [late Pu].

געל l. in N. Afr., Eph. 2.187–8.2 [NP].

גען in בעלגען.

נרג n. pr. (Berber?) 306.
נרגש n. pr. 405; 1513.
נרגשי n. pr. f. 1573.
נרנשם n. pr. 673. דרדשם(?) 1110.
נרד: מנרד 'scraper': pl. מנרדם 338.
(נ)שר n. pr. 294.
נתעי n. pr. (?) RES 280 [Pu].

ד

ד[ ]ן: ד. נים name of a people *Klmw* 7.
ד—ץ 'distort, be contrary' (cf. Akk. *dāṣu*, esp. in *da-a-a-i-ṣi a-ma-ti-ia* 'contrary to my word' Meissner and Rost, Bauinschriften Sanheribs 98, 105–6, Pl. 15, l. 27; Syr. דוץ 'oppose' Nöldeke, ZDMG 40 (1886).730 n. 1): inf. or noun דץ, in adverb בדץ 'contrary' 165.20.
דאר l. Dor in Phoenicia 3.19. *Du-'-ri* Baalu i 19. Δωριτων Hill 115.
דבר 'speak': Pf. 3 m. sg. דבר . . . לאמר 'he spoke, saying' (cf. the frequent H. דבר לאמר) 3.2. Impf. w. suff. 2 m. sg. אם . . . ידברנך 'if they bespeak, persuade you' 3.6. Inf. בד[בר]נם 'in their speaking' 3.6, but see under בדד II.
דבר 'speech, word': w. suff. 3 m. sg. דברי 123.6; suff. implied(?) דבר (unexplained ו following) 3784. 'affair, thing': דבר Lidz. 6.6.
דבר n. pr. 974. דבער Eph. 1.47.39 [NP]. DABARIS(?) 6704.
דגן d. Dagon in בדדגן; בת דגן; see below.
דגן 'corn, grain': ארצת דגן 3.19 (but Praetorius, ZDMG 62 (1908).407: d.) Δαγων d., explained as 'corn' Sanch. 36c.
דחי (or דחח?) 'break'(?): ידח אית הפס ז JA 1921.1.180 [Pu].
די: מד 'as often as' (H. מדי): ים מד ים 'day by day, daily' Lidz. 36.11; ירח מד ירח ib. 12.
(ד)ייך n. pr. (?) RES 12 [Pu].
(ד)כי l.(?) Eph. 3.109.
דל 'door' (root?) 86.A6. pl. דלהת 7.3. the form *דלת (H. דלת) is seen in δελτα among the alphabet names.
דלת name of some object(?): pl. ספר הדלחת 'counter of the . . . ' 3104.
דלח n. pr. RES 905 [Ph seal].
דלל: דל 'poor': דל מקנא אם דל צפר 'poor in flocks or fowl' 165.15; מטבח ז דל פעמם 'this slaughtering-place, faulty in . . . '

175.1; . . . ודל מלכת החרץ ודל כל מנם 'and the damaged parts of the wall-sculptures and the damaged among all the vessels . . . ' 3914.2, 3.

דל 'possessor'? (etym.?): דל שם נעם NP 61; דל עטרת ודל שם תעצמת = HONOR(ATUS) in bilingual JA 1917.2.27–9 [NP].

דם* 'blood': *edom* (in etymology for name Edom) Aug. to Ps. 136:7.

דמכו n. pr. (Greek) Babelon 747 [Cyp. c. 390 B. C.].

דמר n. pr. 3496.

דמשם see under דעם.

דעם d. 'Supporter,' Arab. *d'm*? (also in Himyarite n. pr. ZDMG 30 (1876).691–2) in:

דמשם n. pr. for דעמשמע? 951.

דעמחנא n. pr. $\Delta o\mu\alpha\nu\omega$ in bilingual, CIS 115.

דעמלך n. pr. for דעממלך RES 1204 [Tyre 3 cent. B. C.].

דעמצלח n. pr. $\Delta o\mu\sigma\alpha\lambda\omega s$ in bilingual, CIS 115.

דקק: דק 'thin, fine': f. דקת 166.B6.

דרד (?) n. pr. 2806. see גרגשם.

דרכן 'daric,' a coin: pl. דרכנם Lidz. 52.3; see below.

דרכמן 'drachma,' a coin: pl. דרכמנם Lidz. 52.6. see E. Schwyzer, IF 49 (1931).18.

דרפסן n. pr. 844.

[ד]רקן— n. pr. 1057.

ה

ה— 'the': מפלת הבתם *Byb*.2.2; הרבת בעלת גבל 1.2 (*Byb*.5); האדם הא 'that man' 1.15; הערפת זא 1.6; הבת ז 'this house' Lidz. 9; האדמם המת 'those persons' 3.22 (also 165.17); האלנם הקדשם 3.9 but אלנם הקדשם אל 3.22; ארצת דגן האדרת 'the great corn-lands' 3.19; חצי הסף ז 'half of this tank' Cooke 8.5 (RES 1204) but החצי הסף ז 'the (aforementioned) half of this tank' ib. 6 [Tyre 3 cent. B. C.]; אם האזרת 13.3; הסמלם האל 93.3; ים הארבעי 'the fourth day' 166.1. in Punic (and NP): הכסף but אעפרת Lidz. 85.6; לאלן אקדש Lidz. 97; אכהן 246; . . . השפט אשפט 370; אנסך אחרץ 329 (cf. 330; 332); מכר החרץ 333; אנדר, see הנדר נדר.

הא 'he' *Byb*.1; 1.9 (*Byb*.5); 144. demons. pron. 'that' 1.15; Lidz. 6.6; ממלכת אם אדם הא 'that prince or person' 3.10; יכן הלחם הא 3.11 but ויקצן הממלכת הא 3.22; זרע ממל(כ)ת הא 166.B4 but ברח אדם הא (here no article after cst., as above) 3785; להר הא 3914.4 f. הא 'she' 93.2.

הדד d. in עבדהדד. Αδωδος Sanch. 38c.
הכבעל n. pr. f. (for הנבעל?) 2223.
הכל 'palace' (H. היכל) in גרהכל.
הלד n. pr. f. 2738; Eph. 2.169, 3.55(?). see חלד.
הם: המת 'they' *Klmw* 13; Lidz. 36.5. 'those': אדמם המת 3.11; האדמם המת 3.22 and 165.17.
הנבעל n. pr. f. 2694; Eph. 3.285 [Pu]. = חנבעל? (—חנב f. in 3590?). ANNIBONI f. 3377?
הני (?): לדעת הני(ב)דלך תחת זן (?) graffito to *Byb*.1.
הנכת: in obscure NP funerary formula הנכת עבנת תעת הבנת סת קברת NP 66, 67; הנכת צואית תחת אבן ז עבנת NP 68. הנכת נעבן JA 1916.1.444–5. see אבן and קבר.
הפך 'overturn': Iftaal תהתפך 'may there be overturned' *Byb*.1.
הר 'hill' 3.17; 3914.4 (Ph form in Biblical הר, *hor*, a mt. in N. Lebanon?).
הר n. pr. 2511.
הרמיס n. pr. (Greek) RES 56 (Eph. 1.284) [Ph near Arvad].
הרנא n. pr. f. (Greek) Ερηνη in bilingual, CIS 120.
השדן n. pr. 3092.

ו

—ו 'and' *Byb*.1; ולארן 184 and passim (ו written separately in RES 106?). ובימי 'now in my day' *Klmw* 12. מלך . . . וסכן . . . 'king . . . or governor' *Byb*.1. וכהן 'and also a priest' Lidz. 36.5. tense problem in וכן 'and shall be'? 165.4, 8, 10; ונתן 165.18; וענש 165.20; ושפט 'and she shall judge' 3785. *u*— (*ualonuth*) Poen. 930.
ויעת l. Oea in N. Afr., Müller 2.23.
ודס[כן] n. pr. (Berber?) Lidz. 93.4.

ז

ז 'this,' with m. nouns: הספר ז *Klmw* 15; (ח)[צ](ר) ז 1.4; פתחי ז 'this my sculpturing' 1.5; עם ארץ ז (m.?, cf. זא f.) 1.10; הארן ז Lidz. 6.3; משכב ז 3.4; החתם ז RES 928 [Ph]; הבת ז Lidz. 9; בים ז 86.A15; הספקד 88.4; הסמל ז (?) Lidz. 36.2; מזבח ז 118; (ז) המטנא Lidz. 37.1; בפס ז 165.20; המטבח ז 175.1. with f. nouns: בחלת ז 3.3; המנחת ז Lidz. 11.1; סמלת ז 13.1; מצבת ז Lidz. 52.6; המשאת ז 165.3; ת מתנת ז 3783.6; ת אבן ז 3785. 7–8; אבן ז NP 68; השת ז Eph. 3.58 [NP]. as predicate, with f. noun: מצבת ז Lidz. 15. substantival: ז יתן 'this (he)

gave' 3775. relative (cf. relative use of זה, זו, זו in H.; זי, די in Aram., etc.): ארן ז פעל *Byb.*1; בת ז בני *Byb.*2.1; מש ז פעל *Byb.*4.

אז Cyprian variant of ז with prothetic aleph (this is to be expected in Cyp. dialect and no need for considering א as a deictic element): סמל אז 88.2; מרקע חרץ אז 90.1. with f. nouns: (ס)מלת א(ז) 11.2; מצבת אז Lidz 22; המצבת אז 44. substantival: אז יתן 5.

זאת f. demons. element(?): א(ז)ת חוי כל מפלת הבתם *Byb.*2.2.

זא f. 'this': הערפת זא 1.6.

זן 'this,' with m. nouns: ארן זן *Byb.*1; תחת זן 'under here'(?) graffito to *Byb.*1; ארן זן *Ur*; המזבח נחשת זן 1.4 (*Byb.*5); פתח חרץ זן ib. 5, 12; בארן זן *Byb.*6.

זת 'this': המקדש (ז)ת 149.3 [NP]; המאש זת ib. 4; Cooke 57.3 [NP]; מאש אלם . . . סת Eph. 3.60 [NP]; אבן סת NP 69; הבן ז but הבנת סת NP 67; הבן אסת JA 1916.1.99 [NP]. *syth* Poen. 930.

ז 'which,' relative pronoun: . . . ארן ז פעל 'sarcophagus which made . . . ' *Byb.*1; בת ז בני *Byb.*2.1; מש ז פעל *Byb.*4.

זבג see זיבק.

זבח 'offer sacrifice': Pf. 3 m. sg. זבח NP 19; זעבא NP 18; זב JA 1916.2.510 [NP]; שעבאת JA 1916.1.461 [NP]. Impf. 3 m. sg. יזבח 165.15. 3 pl. וכל אדמם אש יזבח 165.16. Inf. לזבח 165.14.

זבח 'sacrifice' 86.B9; 165.12, 17; בעל הזבח 165.4.

זבח 'sacrificer, sacrifice-priest' 132.6; אזבח 'the sacrificer' Eph. 1.40 [Pu]. pl. זבחם 86.A9.

זבח שמש mo. (cf. Greek month Ἑκατομβαιών): לירח זבחשמש 13.1; בחדש זבחשמש Lidz. 36.4.

מזבח 'altar': מזבח נחשת 1.4; יקדש . . . מזבח 95.4; מזבח ז 118; 143.1; מזבח אבן JA 1921.1.194–5 [Pu]. pl. מזבחת Lidz. 36.10; מזבחם JA 1921.1.187 [Pu].

זבל d. Zebul in אזבל, בעלאזבל, שמזבל (cf. זבל בעל ארץ in Ras Shamra).

זבר 'vessel': ספם שנם חברם שנם in a temple Eph. 3.58.6 [NP].

זג(ם) n. pr. 822.

זזי n. pr. Lidz. 93.5.

זיב mo. (cf. זו the second month 1 Ki.6:1,37?) Lidz. 99.

זיבק n. pr. (Berber) 1380.

זבג n. pr. 499; 3336.

זיבקא n. pr. 2717.

זיבקם n. pr. 132.5; 652.

זיבקת n. pr. f. Lidz. 64.1; 3800.
זיונ n. pr. 341; 460.
(מ)זבקם n. pr. 2202.

זית: זת olive: (י)בעלי זת? RES 1526 [Cyp.]? see also בחזת.

זכא pure (cf. H. זכה, זכך): מכר הקנא זכא 3889.

זכר: סכר 'remember': Impf. 3 m. sg. w. suff. 1 sg. ויסכרן 'may he remember me' Lidz. 36.15. שיסכ(ר)א Lidz. 85.1(?).
סכר 'remembrance, memorial': לסכר ושם נעם 7.6; מצבת סכר Lidz. 15; 116; Eph. 1.164.4 [Pu]; סכער ד(ע)רא לאלם 'the memory of his . . . be for eternity' JA 1917.2.28–9 [NP].
זכר n. pr. Levy SG 28 (cf. stele of ZKR, see in List of Inscriptions); לזכר . . . העלם (or n. pr.?) RES 912 [Pu].
מסכר d. in נרמסכר, חטרמסכר, עבדמסכר, עמסכר. cf. Eph. 1.49. MESCAR 5194.
סכי* n. pr. hypocoristic of סכרבעל: Συχαιω (var. Συγχαιω) Eustath. to Dion. Perierg. 195. *Sychaeus* connected with *Sicarbas* Servius ad Aen. 1.343.
סכר n. pr. 2283(?); 3751.
סכרבעל n. pr. 1218; 1354. *Sicharbas* Justin 18.4 (see סכי above). see also בעלסכר.

זלירם n. pr. RES 1553 [Pu].

זלכע n. pr. f. NP 64. SILECA 11873(?).

זמר n. pr. Lidz. 93.3; 2755.

זמר l. Simyra in Phoenicia, Hill xlvi. Σιμυρα Str. 16.2.12. *Simyra* Pliny 5.78. mod. *Zimreh*.

זמש (=ז+מ+אש? or ז+מש? syntax difficult) Lidz. 36.2 (Friedrich, ZS 2(1923).1).

[ז]מ[ש]ר n. pr. 2214.

זקן 'beard' *Klmw* 7.

זר a small coin: כסף שקל 1 זר 2 באחד 165.7; ib. 9.

זרח: מזרח 'assembly, clan' (cf. H. אזרח)?: כל מזרח וכל שפח 165.16; Cl.-Gan., Recueil 3.23 [NP](?).

זרע 'seed, offspring' Lidz. 6.7; בן חרע 3.8. w. suff. 3 m. sg. זרעו 1.15. w. suff. 1 sg. זרעי Lidz. 36.15. w. suff. 3 pl. זרעם 3.22. ζερα Diosc. 2.125. *zura* Pliny 24.71.

ח

ח abbrev., see חבר.

ח (abbrev.) on a weight RES 124 [Pu].

חב n. pr. (abbrev.?) Levy SG 27.

(ח)בל 'sailor' 3189.

חבר 'companion, colleague': pl. w. suff. 3 pl. חברנם 165.2. abbrev. לח for לחברי* 'for his colleagues'? 86.A15.

חני n. pr. 67.

חנ(ם) n. pr. 2926.

חגר 'wall' (Akk. *igaru*, Arab. *ḫjr*, cf. H. חגור 'belt'): חגר השמרת 3914.4.

ח(נ)ת n. pr. Cl.-Gan. S 23.

חדר 'chamber': חדר בת עלם 'chamber of the tomb' 124.1.

חדרת 'temple chamber' 166.3, 8; לרבת לאמא ולרבת לבעלת החדרת (Persephone, of the underground cave) 177.

חדש 'renew, repair' (Piel): Pf. 3 m. sg. פעל וחדש 132.1; חדש ופעל 175.1; חידש ואיקדש Eph. 3.288 [NP].

חדש 'new': pl. מקדשם חדשם 3914.1. see also מקם חדש; קרתחדשת; קרתחדשתי.

חדש 'new moon': אלן חדש 'gods of the new moon' 86.A3. cst. בחדש ירח אתנם 86.A2; בחדש ירח פעלת 86.B2; בחדש זבחששם Lidz. 36.4.

חדש—: בנחדש; בנחדשת.

מחדש n. pr. '(Born) on the new moon' Lidz. 49.

חוי 'live': Pf. 3 m. sg. (H. חי, חיה) חוא JA 1916.1.466 [NP]; עוא ib. 445, 454 [NP]; JA 1917.2.15–23 [NP]; עוה JA 1916.1.106 [NP]; עוע Eph. 2.67 [NP]. 3 f. sg. (H. חיתה) חוא Eph. 2.188 [NP]; חוע NP 68; עוע NP 67; JA 1916.1.452 [NP]. Impf. 3 m. sg. יח (at end of n. pr. יחי) in n. pr. בעליחי, מריחי and below (cf. Baudissin 484). Piel 'preserve alive': Pf. 3 m. sg. חוי 'he restored' (buildings) *Byb.*2.2; and n. pr. below. Impf. 3 m. sg. יחו in n. pr. פתיחו? and below. w. suff. 3 m. sg. יחוו *Byb.*7. 3 f. sg. תחו in n. pr. תחוא below. w. suff. 3 m. sg. תחוו 1.9 (*Byb.*5).

חי 'living': pl. זרע בחים 'seed among the living' Lidz. 6.7; תאר בחים 3.12; מצבת בחים 'a monument among the living' 58; מצבת סכר בחים 116.

חים (pl.) 'life': לענת עז חים 95.1; יתן חים לעבדי 'gave life to his servant' Lidz. 44.1; (י)תן לם חן וחים Lidz. 37.4; עשתרת ארך חים 135.1; צ(יו)ען להחים (?) Cooke 56.2–3 [NP]. עים NP 58. cst. חי זרעי Lidz. 36.11; אבחי אבי . . . בחי אבי 'in the lifetime of my father' ib. 7, 8–9. w. suff. 3 m. sg. בחיי 'in his lifetime' 93.5. w. suff. 1 sg. על חיי 'for my life' Lidz. 36.11; למבחיי 'during my lifetime, while yet I live' 46.2.

חית 'animal' Lidz. 36.9.

חוא n. pr. 2924. see also חיא.

חוי n. pr. Krug. 15.

חות d. f. רבת חות אלת מלכת (cf. H. חוה; or perhaps 'serpent deity,' Arab. *ḥayyat*) Lidz. 85.1.

יחוא n. pr. Krug. 37; 2375; 3180, etc.

יחואלן n. pr. 981; 3349. יחולן 572; 2375; 3766.

יחומלך n. pr. (Piel: 'May Milk preserve') 1.1. Ιωμιλκου Dittenberger SIG ed. 2, 588.10; Homolle, Rev. Arch. 1887.2. 47–50.

יחמלך n. pr. (Qal: 'Milk lives') *Byb.*2.1. *Ia-ḫi-mil-ki* of Tyre, Asb. ii 58.

תחוא n. pr. f. (f. of יחוא) 320; 954.

ח(ו)רן d.? (of Hauran, H. חורן?) see עבדחורן.

חזי 'see': Pf. 3 m. sg. חז *Klmw* 11. 1 sg. חזת . . . אנך Lidz. 38.

חזת 'omen-sacrifice'(?): שלם כלל אם שצף אם חזת 165.11.

חזען pl. רב חזענם Lidz. 22.4–5 (Lidzbarski: 'inspector' חז+ען?).

חחי n. pr.(?) RES 1525 [Cyp.].

חטר 'sceptre': חטר משפטה *Byb.*1.

חטר חטר מסכר = ? 253; חטר מיסכר Eph. 1.46.5 [NP] (ib. 49: this not Eg. d. Hathor).

חיא n. pr. *Klmw* 9; חי (for lack of space?) ib. 1. = *Ḫa-ia-a-nu* Šalm. ii 24. see root חוי.

חיר mo. Iyar (H. איר; cf. Speiser, AJA 2.40 (1936).173): לירח חיר 93.1; 102d; למבירח חיר 3914.5.

חכר n. pr. (?) Levy SG 30.

חלב 'milk': (ע)ל בלל ועל חלב ועל חלב in sacrifice 165.14; Eph. 1.296 [Pu].

חלב 'fat': 165.14, see above.

חלבן n. pr. Eph. 3.281 [Pu].

חלד n. pr. f. (cf. H. חלדה?) 3026; 3695. see also הלד.

חלדל (?) n. pr. f. 3830.

חלד(ת) n. pr. f. 2668.

חלל 'profane'? (cf. Syr. Pael *ḥalel* 'purify'; Arab. *ḥalla* 'free'?): Pf. 3 m. sg. חלל in אבחלל.

חלל 'pierce': חלת 'sacrophagus' (cf. Arab. *ḥillat* 'scabbard'; S. Arab. *ḥlt* 'casket') 3.3, 11, 21. see חלת.

חלם n. pr. 112.

חלף: חלפת 'in exchange': לשלם חלפת 'to requite' Lidz. 52.7; Eph. 3.54 [Cyp.].

חלפס n. pr. Krug. 10.

חלץ 'save, deliver' (Piel?, cf. H.): ידעמלך בן פדי חלץ אש חלץ פגמלין '. . . whom Pygmalion delivered' (Pf. 3 m. sg.), but first חלץ unexplained (noun: 'deliverance'?; a n. pr. פדיחלץ would be questionable) Lidz. 70.

חלץ n. pr. Cl.-Gan. S 34.
חלץ—: —אשמנ; —בעל; —מלכ; —מלקרת.
חלצבעל n. pr. 3599. חנצבעל 2726.

חלק 'divide, apportion' (Syr. 'determine') in אשמנחלק.

חלת 86.A10. see חלל.

חמא n. pr. RES 3 [Eg.]. see below.

חמי n. pr. (hypocoristic for חמלכת, etc.; so חמא) 3709; Eph. 2.180 [Pu].

חמלך, חמלכת, חמלקרת, חמלר, חמלרת see under את.

(ח)מלן n. pr. (for ך—?) 2039.

חמן mt. Amanus? in בעלחמן *Klmw* 16 (or rt. חמם, H. חמנים Canaanite 'sun-pillars').

חמן l. (rt. חמם?) mod. Ḥāmūl in Phoenicia, חמון Josh. 19:28, in אל חמן 'god of Ḥ.' 8.1 and in בעל חמן 'citizens' or 'Baal of H.' Lidz. 16.3. Χαμωνος Dussaud and Macler, Voyage arch. au Ṣafā 211; Eph. 1.335–6.

חמן in בעל חמן d. (חמן l. in N. Afr. or 'sun-pillar,' see above?; on Eg. Amun see Gsell 4.282) 123 and passim in Pu inscs. *Hammon* Aen. 4.198; Silius Ital. 3.10(?). as n. pr. HAMMONIUS 21333; AMMONUS 21259. in Αμμωνος Βαλιθωνος N. Afr. promontory, Str. 17.3.16. Libya called Αμμωνια Steph. Byz. see בעל חמן.
חמן—: —עבד.

חמש 'five': m. כסף חמשת 165.5. f. חמש RES 1504 [Ph]; בחמש למלכי 'in the (year) five of my rule' RES 337 [Pu]; (שע)נת שישם ועמש JA 1916.1.106 [NP]. 'fifth': ים החמשי 166.7. pl. 'fifty': בחמשם למלכי RES 338 [Pu]; שלש חמשם שת Lidz. 16.8; משקל מאת וחמשם 165.6. שענת עמשם שלש RES 173 [NP].

חנוט (Greek χωνευτός?, =מסכה in LXX): החנוטם אל פעלת . . לאדנן *Byb*.7; לאדן . . . נצבם וחנוטם שנם 139.1.

חני: מחנת 'camp' (H. מחנה): ותמא מחנת עלי גבל *Byb*.1; שעם מחנת Müller 2.74–5; Macdonald 3.585; עם המחנת ib., see ארצת; רב מחנת בשר לובים Eph. 3.60 [NP].

ח(ניח)ד n. pr. 974.

חנן 'show favor': Impf. 3 f. sg. ותחנא 'may she show him favor' 196. Nifal Part.(?) נחן (H. Pf. נחנת Jer. 22:23) 'to be pitied' 3.12.
חן 'favor, grace': תתן . . . חן לען אלנם 1.9–10; (וי)תן לם חן וחים לען אלנם ובן אדם Lidz. 37.4. w. suff. 1 sg. מנחת חני Lidz. 36.13.
חן (?) n. pr. f. Eph. 3.118 [Eg.].
חן—: —אנת(?).

חנא n. pr. (hypocoristic for the following) Levy SG 53; 132; 138; 456, etc. Αννων Herodt. 7.165; Appian, Pun. 68. HANNO CIL III 6634.7; Livy 28.30.1, etc.; *Hanno* in Latin scene-heading Poen. act V scene 1, but *Anno* when name occurs in Punic speech Poen. 995; ANNONIS 22889.

חנא—: —אשמנ; —בעל; —דעמ; —מלקרת.

חנאמלך n. pr. 1102.

ח(נ)בי n. pr. f. (from חנבעל?) Eph. 2.179 [Pu].

חנבעל n. pr. 153; 155, etc. חנבעל אש צדן 284. הנבעל 3688· חנב[ע] בן . . . חנבעע RES 911 [Pu]. Αννιβας Jos., Ant. 20.1.1; Appian, Pun. 68. *Hannibal* Livy 31.7.7; Justin 19.2; ANNIBAL 508; 25309; ANNOBAL (=?) 9429; 27541; CIL V 4920.

חנבעל(?) n. pr. f. see הנבעל.

חנמלך n. pr. 3800.

חנמלקרת n. pr. 2069. Αμιλκας Herodt. 7.165; Αμιλχαρ Appian, Pun. 68. *Hamilcar* Livy 31.21.18, etc. AMMICAR 23902; CIL I 755; AMICARIS 23444; ADMICARIS 25436.

חנן n. pr. Eph. 1.10, 277 [Ph seal]. *Ḫa-nu-nu* JADD 586 R8 (or = Aram. חנון; cf. Tallqvist APN 86).

חנן—: —אל;—בעל. cf. בעלחנת.

חנעשתרת n. pr. f. Lidz. 37.3.

חנצר n. pr. 292. חנצאר 3178.

חנת*(?) n. pr. f. *Anna*, if in Aeneid it is a name of Sem. origin, Aen. 4.9.

יחנבעל n. pr. 175. אלך יחלבעל בל ב' Eph. 3.99 [Abydos].

יחן—: —אשמנ; —בעל; —צד.

חנתס n. pr. Lidz. 44.2.

חסנם n. pr.?: אכלין שחסנם 143.1.

חסם: מחסם 'muzzle, mouth-cover': ומחסם חרץ לפי *Byb.*6.

חסף 'strip off' (H. חשׂף)?, 'break' (Akk. *ḫasāpu*)? (cf. also אתחסף in Dalman, Aram.-Neuheb. Wörterb.): Iftaal Impf. 3 f. sg. תחתסף חטר משפטה 'may the sceptre of his rule be stripped off' *Byb.*1.

מחסף 'potsherd, potter's shop'? (cf. Bib. Aram. חסף 'potsherd') Eph. 1.170 [Pu].

חסר: מחסר 'need, lack': אש קרני למבחסר 'whose horns are as yet wanting' 165.5.

(ח)עם n. pr. RES 1342 [Abydos].

חף d. Eg. Apis, in n. pr. בנחף, יחנחף (cf. Erman 190).

חפן n. pr.? א' שחפן Eph. 3.101 [Abydos].

חפץ: מחפץ 'desirable thing': cst. pl. Lidz. 38.
  חפצבעל n. pr. 102 (Eph. 3.110).

חצב 'hewer'(?): חצב ברך Eph. 3.125 [Eg.].
  מחצב 'quarry' 132.7.

חצי: חצי 'half': חצי לכל אדם 169. cst. חצי הסף ז Cooke 8 [Tyre 3 cent. B. C.].
  מחץ 'half': מחץ כ[סף] Babelon 611; Hill cxxvii [Tyre].

חצץ: חץ 'arrow' *Iddo* (on a spear-head); רשף חץ 10.3 (or 'Apollo of the street,' H. חוץ, Cl.-Gan., Recueil 1.180).

חצר 'court, forecourt' 1.4; חצר בת אלם Lidz. 52.2, 3.

חצר* 'grass, plant': *αστηρ* in *αστηρχιλλος* (var. —*χοιλοθ* = *Αχιλλειος* plant) Diosc. 4.36; *αστρισμουνιμ* ib. 4.72; *ασιρ*— ib. 2.209; *ατιρ* ib. 2,217, 158; *τιρ* ib. 2.167.

חקרת n. pr. 99(?); Eph. 3.102 [Abydos].

חר d. Eg. Horus, in n. pr. עבדחר (cf. Erman 10, 13).

חר n. pr. (H. חור?) 46.1.

חרוץ see חרץ.

חרז 'chain, string, row'(?) 3914.4.

חרט: חרטית adj. f. pl. 'carved objects'? 3914.2.

חרטמן n. pr. 3909.

חרם 'devote, consecrate': Pf. 3 m. sg. in מלכחרם.

חרם see אחרם.

חרם (error for חרש?) name of a calling 324.

חרפכרט d. Eg. Harpocrates Lidz. 44 (cf. Erman 238–44).

חרץ: חרץ 'engraving, carving': הפתח חרץ (or: 'gold') 1.4; הערת חרץ 1.5; מצבת חרץ (cst.) Lidz. 52.5; מלכת החרץ 3914.2.
  חרץ* 'moat'? *Αριζος* Hes.
  חרוץ n. pr. Krug. 40 (writer probably often wrote his name in Aram. and by error used the Aram. spelling here).

חרץ 'gold' *Klmw* 12; כסף . . . חרץ Lidz. 6.4–5; מחסם חרץ *Byb*.6; מרקע חרץ אז 90.1; עטרת חרץ Lidz. 52.3; נסך החרץ 327; מכר החר[ץ] 333. *χρυσος* Boisacq.

חרש 'artisan': רב חרש (note sg., cf. רב-סרים 2 Ki. 18:17; see רב) 64; בעל חרש (see בעל) 3914.9; אחרש 274; 325. cst. חרש עגלת Cooke 22 [Cyp.]; חרש ארנת 3333. pl. חרשם 86.A14; החרשם שיר 'wood-craftsmen' Lidz. 93.6.

חרת 'engrave': Pf. 1 sg. חרת במחסף (or part.: 'engraver') Eph. 1.170 [Pu].

חשב 'think, plan': Part. חשב נעם Cooke 57.2 [NP].
  חשב 'computer'(?) 74.
  מחשבם on Carthage coins struck in Sicily, Müller 2.76.

חשק n. pr. 2877(?); 3103.
חתבל, חתלת see under אח.
חתם 'signet-officer'? (in Ph colony in Athens) 118.
חתמלך, חתמלכת, חתמלקרת see under אח.

ט

ט—ח: מטח 'coating, plastering' Eph. 3.58.3 [NP].
טבח: טבח 'cook, slaughterer' 237; 376; 3354.
מטבח 'slaughtering-place' 175.1.
טבע 'coinage, imprint': כסף . . . טבע צר Cooke 8 [Tyre 3 cent. B. C.].
ט(ב)ת n. pr. RES 1342 [Abydos].
טט n. pr. Lidz. 44.3.
טמן n. pr. (Berber) in Pu-Berber bilingual, JA 1918.1.263 (Lidz. 93.5).
טנא 'set up, erect': Ph Ifil. Pf. 3 m. sg. יטנא Lidz. 22.1; יתן ויטנא Lidz. 34.1–2; 119.1. 3 f. sg. יתן ויטנא 11.2; יטנא 93.3. 1 sg. יטנאת 46.2; 115.2; Lidz. 37.1. Impf. 3 pl. w. suff. 3 f. sg. יטנאי 'they shall erect it' Lidz. 52.5. Pu (and NP) Piel Pf. 3 m. sg. טנא Lidz. 95; טינא תהמאש זת בנא ח' 149; טינא לא עבויע JA 1916.1.454 [NP]; טינא לא RES 785 [NP]. 3 f. sg. טנא תהמנצבת רש בעת ע' Cooke 56.1 [NP]. 1 sg. טנאת Eph. 1.164–9 [Pu]. pl. טנא האשם 165.1; 167.1; טניא לא 'they set up for him' 152; JA 1917.2.30 [NP]. Passive Part.: טנא עבן ז לפ' JA 1916.1.453; אבן אש טענא ל— ib. 458, etc.; טענע ib. 455, etc.; עבן אש טענע למ' . . . טינא ס' 'stele which was erected for M.; S. erected (it)' ib. 452; טענה RES 178; טן RES 169 [all these NP]. f. אבן ז טנאת JA 1918.1.280 [NP]. pl. טנאם על המלכת JA 1918.1.268 [Pu]; Eph. 3.283.4 [Pu]; טנאם עלנם 'appointed over them' JA 1921.1.184 [Pu]. Pual Part.? מטנאם (or טנאם—) Eph. 2.57 [Pu].
מטנא 'offering' Lidz. 37.1; Eph. 3.125 [Eg].
טפעתן l. Tipasa in N. Afr., on reverse of coins of אפון. see אפון.
טפצר l. Thysdrus in N. Afr., Müller 2.59; Macdonald 3.584. טפשר Müller 2.58.

יאנרישתרת (?) see ינר.
יאדי l. in vicinity of mod. Zenjirli, N. Syria *Klmw* 2 (cf. Luckenbill, AJSL 41 (1924–5). 222–4; Friedrich, ZS 1(1922). 5).
יאי: יא 'fitting': שח פר יא 166.2; יא ומח 166.A5, B5.

יאל d. in foll. Is Ιολαος in Hannibal treaty, Polyb.7.9.2., not the Greek but a Pu d.? (Nöldeke, ZDMG 42 (1888).471; Baudissin 288; Gsell 4.323). see also יעלנם (ילנם); יעלכש.

—יאל n. pr. 132.5.

יאלפעל n. pr. JA 1887.467 (Eph. 1.42) [Pu].

יאץ title or name of a calling (=H. יעץ 'counsellor'?) RES 906 [Hadr. Pu].

יאש n. pr. f. 11.2.

יבל: יבל 'ram' 165.7.

תבל 'world' (H. תבל) *Byb*.1.

יבשם see אי בשם.

יגר 'fear,' in:

יאגרישתרת n. pr. (=יגרעשתרת?) 871.

יגראשמן n. pr. 111. or—(הר)י ?)

(י)גרש n. pr. 2992 [NP]. see גרשם.

יד 'hand' *Klmw* 6, 7, 13. ιωτα in alphabet names.

ידד* passive: 'beloved' Ιεδουδ Sanch. 40d (cf. ידד in Ras Shamra).

ידלל l. (?) in ען ידלל 3.17.

ידנצד see יתנצד.

ידע 'know': Impf. 3 pl. ידע הצדנים Lidz. 52.7. Part. m. sg. ידע ib. Inf. לדעת graffito to *Byb*.1.

ידעמלך n. pr. Lidz. 70.

ידרא n. pr. 3312. Iadir 9923(?).

יובעי n. pr. (Berber) Juba, Numid. king, Macdonald 3.611.

יולן n. pr. (=יחואלן?) 927.

יום: ים 'day': ים מד ים 'day by day' Lidz. 36.11; בים 4 למרזח Lidz. 52.1; בים ז 86. A15; ים הארבעי 166.1. cst. בים נעם (or pl. cst. ?) RES 331 [Pu]; see ברך. pl. (f.) cst. יארך . . . ימת יחמלך *Byb*.2.3–5. pl. (m.) ימם 3.3; בימם 6 לירח 10.1; 11.1; לבעל ימם 86.B4. cst. בימי (=?) *Ur*. w. suff. 3 m. sg. ימו 1.9. 1 sg. ימי *Klmw* 12.

י(חד)בעל n. pr. (or—(הר)י ?) 1.1.

יחוא, יחואלן, יחולן, יחומלך, יחמלך see חוי.

יחנבעל see חנן.

יטב 'be good': מיטב 'opinion'(?) 149 (Friedrich, AfO 10 (1935). 82).

יכן, יכנאל, יכנבעל, יכנשלם see כ-ן.

ילנם n. pr. see יעלנם.

ימא n. pr. Eph. 3.281 [Sard. Pu].

ימם: ים 'sea': בצדן ארץ ים 3.18; בצדן ים Lidz. 8.

ימץ n. pr. 2382.

ינעם l. see נעם.

יער l. (=אי נר?, see ירנם) בעם יער 267.

יס(ד) n. pr. 743.
יסך 'pour' (cf. H. יסך as in Ex. 30:32; (סוך)?: Impf. 3 f. sg. תיסך אעפרת Lidz. 85.6.
יסף 'add': Ifil Pf. 3 m. sg. יסף in n. pr. below. 1 pl. w. suff. 3 pl. ויספננם 'and we added them' 3.19. Impf. 3 m. sg. (יסף) לפעל מלאכת 'will continue to do work' 1.11.
—יסף: —בעל; —מלכ.
מסף n. pr. 327; 809; 2661. MASOPIS 12036.
יעד 'appoint,' in אשמניעד.
יעזר n. pr. see עזר.
יעלנם n. pr. RES 163 and 1856 [NP]. ילנם 863. see יאל.
יעל(כש) n. pr. RES 340 [Pu]. see יאל.
יעמץ n. pr. see עמץ.
יער: יר 'wood' Lidz. 93.6. *iar* Aug. to Ps. 123.
יפי l. Joppa in Palestine 3.19. יפו Josh. 19:46. *Ia-a-pu-u* Senn. ii 60. Ιοππη Str. 16.2.28. mod. Jaffa.
יפמטת n. pr. (Berber) Lidz. 93.3.
יפתן n. pr. 746; 1481. IAPTHMI 4274(?).
יצא 'go out, come out': Part. m. pl. יצאם 91.2.
מצא 'place of going forth': מצא שמש 'east' Lidz. 16.1; מצא השמש 3778.6.
יצל: יצלת part of (sacrificial) animal, 'joint' (cf. H. (אצילות)? 165.6.
יצר 'potter' 137.
יקט n. pr. 3414.
יר see יער.
ירב(צ)ל n. pr. 1312.
ירח 'month': בירח בל 3.1; בירח מפ(ע) 4.1; לירח מרפא 11.1; לירח בחדש ירח פעלת ;86.A2 בחדש ירח אתנם ;(cf. Lidz. 20) 13.1 זבחששם 86.B2; ירח מד ירח 'month by month' Lidz. 36.12; לירח חיר 102; מרפאם [ירח] 124.2–3; למבירח חיר 'on from the month Ḥ.' 3914.5.
ירח d. in עבדירח(?).
יר(ך) n. pr. 1354.
ירנם see אי רנם.
ירעש l. (for אי רעש?, cf. ירנם) 268.
ישב 'sit': Pf. 1 sg. ישבת *Klmw* 9. Impf. 3 m. sg. ישב *Klmw* 14. Part. ישב 'inhabitant' 102(?). Ifil Pf. 1 pl. ויש(ב)ן 3.16. w. suff. 3 m. sg. וישבני 'and we seated him' 3.17.
ישבעל n. pr. (from this root?) 159.
ישדא n. pr. 697; 1247; 3283.
ישן 'sleep': שת sleep (H. שנה, שנת) w. suff. 3 m. sg. שתה *Byb*.1 (so Albright; others: rt. ש—ת).

(י)שעדת n. pr. f. 2028.

ישר 'just, upright': מלך צדק ומלך ישר (cf. צדיק וישר Dt. 32:4) *Byb.*2.6–7. מצבת לעזר י(שר) Eph. 1.164–9 [Pu].

מישרת*? w. suff. 3 pl. *uybymysyrtohom* Poen. 933.

ישרר n. pr. (=?) 1538.

יתבעל n. pr. f. 2446. see יתנבעל?

יתרא n. pr. (for ישרא?) 3276.

יתם 'fatherless': כם נבש יתם באם *Klmw* 13; יתם בן אלמת 3.3, 13.

יתן 'give, donate': Pf. 3 m. sg. יתן 5; 3.18; Lidz. 11.1; 10.3; Lidz. 44.1; 3775. 3 f. sg. יתן ויטנא 11.2. 1 sg. יתת ויקדשת Lidz. 36.9. impv. w. suff. 3 sg. תני in אסרתני? Impf. 3 m. sg. יתן *Klmw* 8; 165.21. 3 f. sg. ותתן 'and may she give' 1.9. Nifal Pf. 3 m. sg. ונתן לפי הכתבת 165.18. 3 pl. וננתן את הכהנם 'and were given over to the priests' (err. for ונתן?) Eph. 3.58.6 [NP].

מתן 'gift, given of—' in n. pr. below.

מתנת 'gift': ז המתנת 381; ז ת מתנת 3783; מתנת אש נדר 3712; מתנת נדר אש נדר RES 335 [Pu]; Lidz. 95.

מתת 'gift' *Ur.*

יתן n. pr. RES 1520 [Cyp.]; Krug. 9; 1037; 3429. *Ia-a-tu-na* Nabunaid 33.5. Ιατονις RES 1565 (Bull. arch. Com. 1899.223). IATUNIS 2186.

יתן—: —אשמנ; —בעל; —נד; —מלכ; —מלקרת; —סכנ; —עשתרת; —פמי; —צד; —קרת; —רשפ; —שכנ.

—יתנא n. pr. (for יתנאלם?) 1210.

יתנבעל n. pr. 157; 1331. יתנבל 119.2. see יתבעל?

יתנחף n. pr. Krug. 2 and 5.

יתנם n. pr. (hypocor. or form like מננם?) Krug. 38.

יתנמלך n. pr. Lidz. 9; 244.

יתנצר n. pr. RES 3 [Eg. Ph]; 184; 2529. ידנצר (error?) 2529.

יתנת n. pr. f. 2114; 3149.

מתן n. pr. 7.2; 289; 3788, etc. מתם 2150. אבל מתל (=בן מתן) Eph. 3.103 [Abydos]. *Mi-e-te-en-na* of Tyre, Tig. Pil. III 67.66. Μυττυνος Jos., Ap. 1.157; Μεττηνος ib. 125; Ματτην Herodt. 7.98; Μοττονης Dittenberger SIG 585.86. MUTTUN 8714; MUTTHUN 19169; MUTUM 8716; MUTHUN 15797; MYTTHUM (?) 5206; MOTTHUN 2567.29; METHUN 10732; METUN 20492; MITUN 27527; *Mutto* Justin 18.4; *Muttine* Livy 26.21.

מתן n. pr. f. (hypocor. of מתנבעל f.) 631; 1460; 2224; 3835.

מתנא n. pr. RES 543 [Pu].

מתנאל n. pr. f. 406.

מתנאלם n. pr. 194; 3274. MUTTHUNILIM 23904; METHUNILIM 12322.

מתנבעל n. pr. 261; 1461; 3272, etc. מעתנבעל Bull. arch. Com. 1923. lxx [NP]. נתנבעל (error) 3263. *Ma-ti-nu-ba-'-li* of Arvad, Šalm. ii 93; [*Ma-*]*ta-an-bi-'-il* Tig. Pil. III 67.60. *Ma-ta-an-ba-'-al* Esar. v 60. MUTHUNBAL 68; MUTUNBALIS 16726; MITTHUMBAL 17296.

מתנבעל n. pr. f. 212; 3269, etc. מתנאבעל 3613. מתניבעל 661; 1362; 2376. מתנהיבעל NP 115. מתבבעל (error?) 2116.

מתני n. pr. Eph. 3.102 [Abydos].

מתנכישר n. pr. (=מתנכשר?) 3261. corr. MUTUNCHLI.ERIS Eph. Epig. 5. p. 341 to MUTUNCHUSERIS (Hoffman, ZA 11 (1896).255–6).

מתנמלקרת n. pr. 3281.

(י)תר n. pr. 1958.

כ

כ 'as, the like of': כשתה 'as his resting place'(?) *Byb*.1; כקדם 'as aforetime' Lidz. 36.12; כמדת 'according to the measure' 165.17.

כם 'like, as' (H. כמו): משכבם כם כלבם *Klmw* 10; כם נבש יתם באם ib. 13; כם כל אש פעל Eph. 2.57.1 [Pu]; 3914.1; כם שחגר 'as well as of the wall' ib. 4. before verb or implied existential "is": כם אש אכלת 'as though I ate' *Klmw* 6; כם אש קראת 'just as, since, I invoked' 1.7 (*Byb*.5); כם אש למלכית 'as the royal women have' *Byb*.6; כם אש בן 'just as they had built' Lidz. 16.9.

כ 'for, because' (H. כי): *Byb*.2.6; *Byb*.5.9; Lidz. 6.4; 3.12, 13; 13.3; Lidz. 52.3; 123.5; כ שמע 253, etc. כא שמא 2595; כא שם Lidz. 99. כע שמא RES 1931 [Pu]; כע שמע NP 7. כה שמע NP 112. כח שמע NP 44. כ 'that'(?) Lidz. 52.7. ... בירח ... כבן כ' a pleonastic כ 'here' (H. כה), or 'when' (H. כי; כאשר; Torrey, JAOS 45 (1925).272)?

כען derived from כ(?): כען כען ברכא שמע קלא NP 111; כחן כחן שמע קלא ברכא NP 39; ... פען(!) כען NP 41; ... כחת כחת NP 42. or is this from rt. כ—ן?

כ—ן 'be' (H. כון): Pf. 3 m. sg. כן *Klmw* 3, 5; 167.8 (but past tense not meant here; see וכן). 1 sg. כת *Klmw* 6, 10. 3 pl. כן *Byb*.6; 175.1; כנא Eph. 3.58.2 [NP]. *chon* Poen. 935. Pf.+ו (consecutive)? וכן 'and shall be'(?) 165. 11. pl. 165.4, 6, 8, 10; 167.4. Impf. 3 m. sg. יכן 3.8; Lidz. 36.15;

165.3, 13. Inf. לכן Lidz. 16.10. w. suff. 3 m. sg. לכני 'for its being, that it might be' 7.6. w. suff. 3 pl. לכננם 3.20. as auxiliary verb: Pf. אש כן נדר 'which he had vowed' 93.5. Ifil Impf. יכן 'establish' in n. pr. כען see under כ.

יכן n. pr. 2560.

*יכנאל n. pr. *Ia-ki-in-ilu* in cuneiform in Eg.-Old Bab. seal, perhaps from Byblos, of Eg. Dyn. XII, JEA 7 (1921). 196; JPOS 2 (1922).120, 136; *Ia-ki-in-lu-u* of Arvad, Asb. ii 63 (var. *Ik-ki-lu-ú* HABL 992.15)?

*יכנבעל(?) n. pr. Εκνιβαλος of Tyre, Jos., Ap. 1.157.

יכנשלם n. pr. 10.3–4; 3547; De Prorok, Digging for Lost African Gods 68.

כאית at head of insc. 111.

כבד 'honor' (Piel): Impf. 3 m. pl. יכבד *Klmw* 14, 15.

*כבד 'weight' κυβδα a Karian gloss, Sapir, JAOS 56 (1936).85.

כבדת?: ובכבדתעצמתי ' . . . my bones' Eph. 1.164–9 [Pu].

*כבד? n. pr. (or Berber?) Chubud 23452.

כבדמלקרת n. pr. 364; 2366.

כבדעשתרת n. pr. f. RES 1226 [Pu].

כבדת n. pr. f. 372; 1348; 1407; 3638.

*כבל l. in north of Palestine כבול Josh. 19:27. *Ka-bu-ra* Voc. XVII A2.

כבר: כברת 'direction' (Akk. *kebrāti*; cf. H. כברת ארץ) Lidz. 16.1.

כדד: *כד 'jar' καδος *cadus* Boisacq; Ernout et Meillet.

כדש see קדש.

כהן 'priest': Lidz. 36.5; 165.20; אכהן 246; הכהן RES 1552 [Pu]. cst. כהן עשתרת Lidz. 6.1; כהן בעלת *Byb.*6; Lidz. 14; 10.3; RES 249; 243; 245. pl. כהנם: רב כהנם 119.2; 3914.8; רב הכהנם RES 249 [Pu]; this title used of a woman Eph. 3. 57 [Pu], but רב כהנת (see רב) Eph. 2.179 [Pu]. f. הכהנת Lidz. 64.1. הכנת Eph. 2.187–8.2 [NP-Lat.]. cst. כהנת עשתרת 3.15. see under m. pl. above.

כוכן l. 311.

כטל n. pr.(?) Eph. 3.127 [Pu].

כיפה name of a calling? 362.

כישר n. pr. (Berber animal-name? καισαρ is elephant in "Pu," i. e. some N. Afr. language, Servius ad Aen. 1.286) 336; 2150.

כישרם n. pr. 1019; 3764.

ככב see כמב.

ככר see כרר.

כלב 'dog': pl. כלבם *Klmw* 10; (or male temple prostitutes, cf. Dt. 23:19?) 86.B10.

כלבא n. pr. 52.

כלבאלם n. pr. 49; 702.

כלבי n. pr. RES 1203 [Sidon]. Χελβης Jos., Ap. 1.157.

כלבלא n. pr. Krug. 42.

*כלב 'cage' κλουβος Boisacq(?).

כלי 'be complete, end': Pf. 1 sg. כלת (?, or rt. כלא) Eph. 1.295 [Pu]. Piel Inf. or noun w. suff. 1 sg. בכלתי 'at my expense'? (Piel corresponding semantically to H. שלם 'pay, requite, make whole') 124.2.

תכלת 'payment, expense' (?, see above): cst. (תכ)לת ירח אתנם 'expenses for month E.' (or 'sum total for . . . ') 86.A1. w. suff. 1 sg. פעלת בתכלתי 'I constructed out of my funds' (or 'in its totality,' suff. 3 m. sg.) 7.4.

כלל: כל 'all' *Klmw* 6; 3914.1. cst. כל *Byb.2.*; כל אדם 'every man' 1.11; 3.7; Lidz. 38; 165.20; 3783.

כלל 'whole-offering' (H. כליל) 165.3, 5, 7; שלם כלל another type of whole offering 165.3, 5, 7. pl. כללם (applying to כלל and שלם כלל together) 176.5.

כלם n. pr. 132.7.

כלמו n. pr. (Asianic) Kilamuwa (Kretschmer, Einl. in die Gesch. der gr. Spr. 368; Luvian ending: Friedrich, KF 364) *Klmw* 1.

כלש on a vase RES 1527 [Cyp.]. 100 כלשי on a vase RES 1523 [Cyp.].

כמב l., a colony of Sidon, Carthage?, also read כבב Hill cvi-ii. Κακκαβη Eustath. to Dion. Perierg. 195 (var. Κακαβη and Καμβη); =Καρχηδων Steph. Byz.

כמז n. pr. 3289.

כמר 'priest' RES 1519 [Cyp.]; כמר . . . וכהן NP 124. Eg. *ku-m()-ru* Voc. XVII C 5.

כן so (H. כן): לכן 'accordingly' (H. לכן) Lidz. 52.7.

כנב (?): לאשם אש לקח מכנבם 86. B 7.

כנב— n. pr. (כנבעל?) 311. rt. כ—ן.

כני 'entitle, name' (Piel?, H. כנה): Inf. לכנת Lidz. 52.5.

כנמי n. pr. 3785.

(כנ)ס n. pr. 2637.

כנסל n. pr. 3412.

כנען l. Canaan, Phoenicia: ללאדכא אש בכנען Hill 1, 52. כנען Gen. 11:31, etc. cf. Amarna *Kinaḫḫi, Kinaḫna*. Χνα Sanch.

39d (cf. F. Stähelin in Festschrift J. Wackernagel 150–3, vs. Peiser, OLZ 22 (1919).5; Eisler, ZDMG 80 (1926).154).

כנעני* 'Canaanite': *chanani* Aug., Epist. ad Rom. inch. Exp. 13.

כנפי n. pr. Krug. 24.

כנפרם 'basket bearer' (in procession) κανηφορος 93.2.

כנר* 'lyre' Eg. *kn-nu-ru* Voc. IX C 6. κινυρας Boisacq.

כנש n. pr. 417; 2549.

כנשא n. pr. 2668.

כנשי n. pr. Eph. 3.283.7 [Sardinia Pu].

כנשם n. pr. 3876.

כנת n. pr. (Berber?) 3638. CHINITI 4807.

כסא 'throne': תהתפך כסא מלכה *Byb.*1; כסא אבי *Klmw* 9.

כסא 'full moon' (cf. Pr. 7:20, Ps. 81:4): pl. [בחד](שם) (ובכס)אם Lidz. 36.12.

כסחל l.? see שדכסחל.

כסי 'cover': Pual Pf. 3 m. sg. כסי *Klmw* 12 (but see Friedrich, ZS 1 (1922).5).

כסת 'covering' (H. כסות) Eph. 3.55 [Pu].

מכסא 'covering' (H. מכסה) 166.A6.

(כ)סי n. pr. 2022.

כסף 'silver, money' *Klmw* 12; Lidz. 6.4; Lidz. 36.14; Lidz. 52.6; כסף עשרת 'ten pieces of silver' 165.3; 167.7; Lidz. 85.4, 6(?).

כפס 'beam-maker'? (cf. H. כפים) Eph. 3.100 [Abydos].

כפף: כף* 'palm of hand' καππα in alphabet names.

כפר n. pr. Levy SG 29.

כפרא l. in Sicily, on coins from Solus, Poole 242.

כר name of a small weight (or abbrev.) Lidz. 36.14.

כרוא l. in N. Afr.(?), Eph. 3.285 [Pu].

כרח 'force'? (cf. Late H. Hifil הכריח 'force'; S. Arab. god *Nkrḥ*) in n. pr. ארכרח (under א—ר).

כרחדל =כרח דל (rt. ר—ח)? Eph. 1.164–9.4 [Pu].

כרטן l. Cirta in N. Afr., on NP coins, Müller 3.60.

כרם: Ifil 'honor, offer, give' (cf. Arab.) Pf. 3 pl. איכרמא Eph. 1.46. 13 [NP].

כרמי adj. of l.?, ethnicon 155.

כרסי: pl. כרסים title of a group? (or from Aram. form כרסי 'throne'?): מלץ הכרסים a title 22; 44.2; 88.5; הכרסים Krug. 33.

כרר: ככר 'talent,' a money-weight 171.2. pl. ככרם 171.4.

כרר d. (epithet)? in n. pr. עבדכרר.

כרר mo.: בירח כרר 92.2; NP 124.5.

כשנא n. pr. (?) RES 1340 [Abydos].
כשי n. pr. 'the Cushite' 112.
כשר d. in עבדכשר, מתנכישר(?). Χουσωρ Sanch. 35c (var. Χρυσωρ); Damasc., de Prim. Princ. §125 ter. f. כשרת* Χουσαρθις Sanch. 40b (var. Ευσαρθις).
כת l. Citium in Cyprus: לצדנם אם כמב אפא כת צר 'Of the Sidonians, metropolis of KMB, Hippo, Citium and Tyre,' on coins of Sidon, Hill cvi-ii; בת עשתרת כת 86.A5. כתי: כתי ואדיל 90.1, 2; 91.1; אש כתי 'man of C.' 117.2. adj. ethnicon: הכתי Eph. 3.98 [Abydos]. Κετιων in Cyprian syllabic in bilingual, CIS 89; Κιτιον Str. 14.6.3.
כתב 'write': Pf. 3 m. sg. כתב Eph. 2.182 [Pu]. 1 sg. כתבת RES 1543 [Pu]; כעתבתי Eph. 1.46.6 [Maktar NP]. Inf. לכתב Lidz. 52.4. כתב Pf. 3 sg. or pl. Eph. 1.164–9.8 [Pu], noun ib. 6?
כתבת 'a writing, text' 165.17, 18.
כתם n. pr. 159.
כתן 'tunic, linen' (H. כתנת) || בץ *Klmw* 12. χιτων (Ion. κιθων) Boisacq.

ל

ל 'to': with certain verbs of direction: משכבם אליכבד לבעררם 'may the m. not honor the b.' *Klmw* 14. with certain adverbs: בדץ לאש שת 'contrary to what is set' 165.20. 'to': לצדנם 3.20; כם אש למלכית *Byb.*6; . . . לנערם . . . לבנם . . . לאלן (in list of payments) 86.A3, 5, 8 ff.; לכהנם 165.5. 'to, for': לאחרם . . . פעל *Byb.*1; 1.3; 3.18; לשמי 'for the sake of my name' Lidz. 36.3; repeated לרבת לתנת פן בעל 199, etc.; לרבת תנת פן בעל 200, etc. לארבת 2992. of aim: לם 'to what purpose, lest,' see מה; לכני 'that it might be' 7.6; לכננם 3.20 ("ל of purpose"). 'at, in': תמכת מ' ליד 'I supported the m. ("supported at the side")' *Klmw* 13; חן . . . לען אלנם 'grace . . . in the eyes of the gods (before the gods)' 1.10; Lidz. 37.4; לפי 'at my mouth' *Byb.*6. 'in, of' (of time): למלכי 'of my reign' 3.1; 7.5; בימם 6 לירח בל 10.1. 'of, in' (of space): עבר לספת Lidz. 11.1; להר 3914.4. 'belonging to': לע' on a jar Eph. 2.177 [Pu]. 'as': לסכר ושם נעם 7.6. 'according to': למדת עצמת 3.19. 'unto': לעלם 'for ever' 3.20. with Inf. of verbs: לל(ח)ם *Klmw* 6; כל אש לגנב 3784; לסר 'to remove' 3785. L— in NASI LILIM 'a gift to god' (*נשא לאלם) CIL 14950; 15072; 15098; 15115. in combination: לבאחד 'for each' 165.12 (cf. באחד 165.3). למנערי 'from his youth

on' *Klmw* 12. למבחיי 'yet during life' 46.2; למבירח חיר 'from the month H. on' 3914.5; למבמחסר 'lacking as yet' 165.5. w. suff. 3 m. sg. לא JA 1917.2.65 [Pu]; JA 1916.1.454.3 [NP]; ל (error for לי?) 7.4. 3 f. sg. לא Lidz. 85.3; JA 1916.1.451 [NP]. 2 m. sg. לך graffito to *Byb*.1. 1 sg. לי 1.8; 7.6; Lidz. 36.3; 119. 3 pl. לם 3.8; Lidz. 16.10; Lidz. 37.4; 165.3. 1 pl. לן 3.18; Lidz. 52.4.

*ל 'if' (H. לו) *li* Poen. 932(?).

ל—ץ מלץ title of an office, 'interpreter'? (cf. H. מליץ): 350; Eph. 3.100 [Abydos]; מלץ הכרסים 44; 88.3, 5.

לאדכא l. Laodicea in Phoenicia: לאדכא אש בכנען Hill 1, 52; בפלג לאדך 7.3. Λαοδικεια Str. 16.2.4.

לאי 'be strong' (Akk. *le'ū*): לאת d. f. 'The Strong One,' epithet of Ištar (cf. H. לאה?) in עבדלאת.

לאך: מלאך 'messenger': pl. cst. מלאך מלכעשתרת 'the envoys of M.' Lidz. 16.2. see also בעלמלאך and מלכבעל, מלכעשתרת.

מלאכת 'work, worksmanship' 1.11; 86.A13. מלכת: מלכת החרץ 3914.2; המלכת ז Eph. 2.57 [Pu]; מלכת הבנא Eph. 3.58 [NP].

לבא n. pr. 147.

לבי n. pr. 803; 3483.

לבת n. pr. f. 470; 2074; 3833.

לבן 'white' 166.B5. λαβον in αβιβλαβον Diosc. 3.116.

לבנת 'frankincense' 166.B6. λιβανος, λιβανωτος Boisacq.

לבנת n. pr. f. 2024.

לבנן mt. Lebanon in Phoenicia: בעל לבנן 5; תנת בלבנן (not Phoenician Lebanon but a similarly named mt. in N. Afr.?) 3914.1. *La-ba-a-an* Šamši Adad 4.15; *Lab-na-a-ni* Tig. Pil. I 68.17; *Lib-na-na* Tig. Pil. III 67.76. Λιβανος Str. 16.2.15; Jos., Ap. 1.110.

לבקי see לפקי.

לבת n. pr. f. see לבא.

לדף: הלדף שהרקח 3056.

לובים l. Lybia: בשר לובים Eph. 3.60 [NP]. Λιβυη Str. 17.3.1. *Libya* Pliny 5.1.

לוי 'writhe, crouch' (cf. Arab. *talawwā* Albright, JPOS 6 (1926). 85): Itpael Impf. 3 m. pl. יתלון *Klmw* 10.

לוכי gentilic Λυκιης in bilingual, CIS 45.

לוקי n. pr. (Lucius) Eph. 3.60 [NP]. לקי NP 62.

לחם 'fight': Inf. לל(ח)ם *Klmw* 6.

לחם 'bread' 166.B3, 4.

לטר 'liter,' a weight (Talmudic ליטרא; λιτρα): pl. לטרם 143.1

לכר 'capture' (form?) 86.B8.
לכן see כן.
לכש l. Lixos in N. Afr., Macdonald 3.617.
ללז 361.
לם see מה, and under —ל.
לםט see נטי
למיעמס 269, etc. in formula למיעמס עם קרתחדשת (Hoffman, Abhandl. kön. Ges. Wiss. Göttingen 1889: rt. עמס) 'may the people of C. not remove' (the stele).
למעל see עלי.
למרנס n. pr. [Λι]μυρνος in bilingual, CIS 45? but see מרנס.
לעבטעל n. pr. RES 906 [Hadr. Pu].
לף RES 1847 [Pu]. see מסלת.
לפט l. Lapethos in Cyprus Lidz. 36.5; Babelon 823 [Cyp.]. Λαπαθος Str. 14.6.3; Λαπηθος Steph. Byz.
לפי see פ.
לפן, לפנים, לפניהם see פן.
לפסי ethnicon 144.9.
לפף: והא ימה ספרה לפף מתבל *Byb*.1.
לפקי l. Leptis in N. Afr.: מפקד לפקי Macdonald 3.579; Müller 2.3; לבקי? ib. 10. Λεπτις ib. 15; Str. 17.3.18. *Leptis* Pliny 5.3; Sallust, Jug. 19.1, 3; read *Lepcis*? (Berl. Philol. Wochensch. 36 (1916).510); LEPCIS RES 518.
לקח 'take': Pf. 3 pl. לקח 86.B7. Impf. 3 m. sg. יקח 165.20. Inf. לקחת 166.B5.
מלקח 'trap' (or 'tongs'?): לקחם(פעל מ) 345; ארנ המלקח 344.
*לשן 'tongue': *לשן-אלף λασουναλφ (corr. from αλ—) Diosc. 1.128.

מ

מ see מה.
מ 'from,' see מן.
מאזנם see אזן.
מאספת see אסף.
מארח rt. ארח, Piel Part. 'guide'?, title of Ešmun = Μηρρη, *Merre* in trilingual, CIS 143.1 (Nöldeke, ZDMG 42(1888).472; Baudissin 243).
מאת 'hundred': שת מאת on coins of Arvad, Hill xxii; משקל לטרם מאת 143.1; (כס)ף ככרם מאת 171; משקל מאת וחמשם 165.6. רב מאת RES 1502 [Tyre 3 cent. B. C.]; JA 1918.1.268.3 [Thugga Pu]. dual מאתם 166.9.
מבא see ב—א.

מבנת see בני.

מגדל see דל.

מגן 'deliver, offer' (cf. מגן in Ras Shamra, H. Piel מגן 'deliver,' Syr. 'give freely'): Piel Pf. 3 f. sg. מגן *Ur*.

מגן n. pr. Lidz. 52.2; 102; 198.3, etc. מגם 3153. Μαγων CIL 22639.103; Ath. 44d. MAGONUS 9515; *Mago* Livy 26.46.8; Justin 18.2.

מגנם n. pr. 192; 2970. see also בעלמגנם.

מגר see ג—ר.

מגרד see גרד.

מגרוא n. pr. (Berber) 1459.

מגרסן n. pr. (Berber) 1481; מעגרסען NP 47.

מדד 'measure': Part. 'measurer' (inscription bears picture of a rule) חמלכת אמדד 349.

מדת 'measure, scale': למדת 'in proportion to' 3.19; כמדת 'according to the scale, according as' 165.17.

מה: מ 'what,' in מאש 'that which' *Klmw* 4; see ומש. *mu* Plautus, Caecus fragm. l. 5 (in Lindsay, Oxford ed., cf. Lindsay, Class. Rev. 12 (1898).364).

לם 'to what purpose, lest' (H. למה): לם יסגרנם אלנם (cf. Gen. 27:45; Ex. 32:12) 3.21–2.

מהלם on coin from Gades, Spain, discussed in Müller 2.31.

מהר 'hasten' (or rt. מהר 'send, give gift'?) in בעלמהר and:

מהרבעל n. pr. 139.2; 154.3, etc. Eg. *Ma-ha-ar-b-'-ra* Voc. II B 1b. Μερβαλος of Arvad, Herodt. 7.98; Jos, Ap. 1.158; Μααρβαλ Appian, Han. 10. *Maharbal* Livy 21.12.

מהרית n. pr. Krug. 43.

מות: מת* d. 'Death' Μουθ Sanch. 38d.

מזבח see זבח.

מזבקם see זיבק.

מזל see נזל.

מזר n. pr. RES 1560 [Pu].

מזרח see זרח.

מחדש see חדש.

מחו n. pr. 2082. [מ[חונ]ם in 2250?

מחח מח 'soft, fat' (cf. H. מח) 166.A5.

מחי 'wipe out': Passive (Nifal?) Impf. 3 m. sg. ימח *Byb*.1. active Inf.? למחח used as meaning 'of full weight' (cf. Cooke p. 97) Lidz. 52.3, 6.

מ(ח)לל n. pr. or title 59.2.

מחסם see חסם.

מחסף see חסף.
מחספת for מאספת? Eph. 3.61 [NP].
מחסר see חסר.
מחפץ see חפץ.
מחץ see חצי.
מחצב see חצב.
מחק name of a calling 51.
מחשבם see חשב.
מחת Impf. 3 m. sg. ימחת בנחר (or ימחת בן חר) Krug. 14.
מטא n. pr. (H. מטה?) 1396; 2084.
מטבח see טבח.
מטוא l. Motye in Sicily: מטוא and המטוא on coins, Poole 243. Μοτυην Diod. 14.55.
מטח see ח—ט.
מטנא see טנא.
מי 'who': מי 'whoever' *Klmw* 11, 12; ומי בבני 'and whoever of my sons' ib. 14; מי את 'whoever you be' Lidz. 6.3. ....למי . . . ולמי 'to one . . . and to another . . . ' *Klmw* 10–1.
מישטר name of a calling (rt. שטר, cf. H. משטר, used personally as ממלכת?) Eph. 1.40, 303 [Pu].
מכי n. pr. 2198.
מכל d. 86.B5; רשף מכל 89; 90.2. Eg. *Mkl* in Beisan, Palestine (Vincent, RB 37 (1928).512; Rowe, PEF 1928.80). = Αμυκλοι in bilingual, CIS 89 (an identification arising from chance similarity of the Greek name?).
מכלע . . n. pr. (= מכלעזר?) RES 1516 [Cyp.].
מכסא see כסי.
מכר 'sell': Impf. 3 m. sg. ימכר JA 1921.1.180 [Pu].
מכר 'merchant, seller' 333–335; 407; 3889.
מלאך, מלאכת, מלכת see לאך.
מלנסנם n. pr. 60 (prob. = Μενέξενος KZ 59 (1931–32).180).
מלנרפת a title or calling?: לר' בן עבדלם מלנרפת RES 1925 [Pu].
מלח 'salt':
מלח 'mariner': pl.(?) מלחם Eph. 3.96 [Abydos].
ממלח 'salt-worker' 351.
ממלחת 'salt-digging': ממלחת 143.1.
מלחת*(?) river Μολοχαθ Str. 17.3.6.
מלך 'reign, be king': Pf. 3 m. sg. מלך *Klmw* 2. Inf. w. suff. 3 m. sg. כסא מלכה *Byb.*1; למלכי 90.2. w. suff. 3 m. or 1 sg. למלכי מלך אשמנעזר 3.1; 4.1–2 (Lidz. ad loc. "י compaginis"); Lidz. 99.5 [Const. Pu]. 1 sg.(?) למלכי RES 453 [Cyp.].

מלך—: —בעל.

מלך 'king' *Byb.*1; מלך צדק *Byb.*2.; מלך אשמנעזר 3.1; 1.9; 11.1. cst. מלך גבל *Byb.*1; מלך אשר *Klmw* 8; מלך צדנם 3.1; מלך כתי 11.1 also מלכתי 11.2. במלך אזרם = ? NP 15; NP 20–1, etc. (JA 1916.2.499–516). pl. מלכם: מלך במלכם *Byb.*1; *Klmw* 5; ארן מלכם (see ארן) 3.18; 93.1. d. מלך Milk, in n. pr. (cf. Noth 115 n. 1, 118).

מלך—: —אר (א—ר); —אב; —אדר; —אהל; —אח; —אחת; —א; —בר; —גר; —דעם; —יחו (חוי); —יח; —חנא; —חנ; —ידע; —יתנ; —מקנ; —עבד; —עז; —עזר; —עמס; —עש; —פלס; —צדק; —רע; —שמע;

מלכת 'queen' 3.15; מלכת קדשת (or = מלאכת?) 86.A7. רבת חות אלת מלכת (or d.?) Lidz. 85.1; נצב מלכת במצרם (or d.?) 198.4.

מלכת—: —אר (א—ר); —ח (אח); —אחת; —אמת; —נעם; —עבד.

מלכת* 'woman of royal house,' **malkit*: pl. מלכית *Byb.*6 (Friedrich, OLZ 38 (1935).348).

ממלכת 'royalty,' abstr. (H. ממלכות) becoming concerte: 'royal person, prince' 1.2; כל ממלכת וכל אדם 1.11; 3.6–7, 9, 10, 22; title of Berber rulers in N. Afr. מסנסן הממלכת, etc. JA 1918.1.268 [Pu] and Pu and NP coins, Müller 3.88–102. ממלכאת Cooke 57.2 [Jol NP].

מלך אדם a title in Cirta (Constantine): מלך אדם בשרם בתם Costa 8; Costa 100 (RES 334–5; Lidz. 98); Costa 21 (here title used as n. pr.). apparently used as title of d. לאדן לבעל חמן מלך אדם Costa 93 (RES 339); Lidz. 99; written מלך ארן (error) Lidz. 96. cf. Eph. 1.41–2.

מלך אמר a title: בדעשתרת מלך אמר 307; בדעשתרת בן מ' מלך אמר JA 1917.2.49 no. 58 [Const. Pu].

מלך אסר d. (מלך 'King,' or = מלאך א', 'Messenger of O.'?) נצב מלכאסר 123 b.

מלך בעל d. (= מלאך ב'?, see above) always in נצב מלכבעל 123a; 147; 194; 380; Lidz. 92.

מלך עשתרת d. (Milk-Aštart, or = מלאך ע', cf. Lidz. 13): מלאך מלכעשתרת 'the messengers (representatives) of M.' Lidz. 16.2–3; כהן מלכעשתרת Lidz. 14; למלכעשתרת אל חמן 'to M. god of H.' (if = Μερκουρίῳ Αωμίνῳ κώμης Χαμωνος then 'Messenger' Eph. 1.335–6. see חמן) Lidz. 13; עבד בת מלכעשתרת 250; 2785; למלכעשתרת RES 909 [Pu].

מליכת n. pr. NP 86.

מלכחלץ n. pr. 2067.

מלכחרם n. pr. Eph. 1.164–9.3 [Pu].

מלכי n. pr. 967; 2577.
מלכיסף* n. pr. *Mil-ki-a-ša-pa* of Byblos, Esar. v 59.
מלכיעזר n. pr. Eph. 1.14 (RES 926) [archaic seal Ph].
מלכיתן n. pr. 10.2; 89; Babelon 755; 2036. Μιλκιαθωνος in Cyprian syllabic in bilingual, CIS 89. מלכתן 144.6–7; NP 106; מילכעתן NP 18; NP 75. MILCATONIS 10525; MILCHATONIS 68.
מלכפלס n. pr. f. RES 13 [Pu].
מלכצד n. pr. Eph. 3.281.4 [Sardinia Pu].
מלכרם n. pr. Cl.-Gan. S 34; 1532.
מלכת(?) n. pr. f. Eph. 3.61 [Hadr. Pu].
מלקרת d. Melqart (=מלך קרת): מלקרת רצף Levy SG 31; לאדני למלקרת 88.3; מלקרת בעל צר 122.1; אשמן מלקרת 16; 23. עם ר[ש] מלקרת 3707; 264 (where CIS had read 'בת מ). *Mi-il-qar*(?)-*tu*(?) Baalu ii 14. Μελκαρθος Sanch. 38a. Etruscan *Melkart*(?) RES 123; Gsell 4.176 n. 3.
—מלקרת: ח—; חת—; אמת—; בד—; ברכ—; נר—; גרת—; חנ—; כבד—; עבד—; עז—; פלס—; צד—. see also קרפעל; קרתיתן; קרתמשל. see מלר.
מלקרת n. pr. (an unusual hypocoristic; cf. בעל) RES 1516 [Cyp.]; Lidz. 40.
מלקרתברך n. pr. 2197.
מלקרתחלץ n. pr. 216.
מלקרתחן n. pr. 524.
מלקרתחנא n. pr. 751.
מלקרתחני n. pr.: מנקרתחני 102 (Eph. 3.110) [Abydos].
מלקרתיתן n. pr. 817.
מלקרתמשל n. pr. 2015.
מלקרתעזר n. pr. 1184; 3749.
מלקרתעמס n. pr. 970; 1061.
מלקרתפלס n. pr. 3565.
מלקרת(ש)מע n. pr. 750.

מלכא l. Malaga in Spain, Macdonald 3.658. Μαλακα Str. 3.4.2. *Malachae* Pliny 5.1.
מלכת see לאך.
מלמן n. pr. 340; 1336. MILIMON 9119(?).
מלץ see ל—ץ.
מלקרת see מלך.
מלר d. (abbrev. for מלקרת?) in (אח)חמלר, חמלרת, אמתמלר.
מלת d. (abbrev. for מלקרת? or מלדת* Mylitta?) Eph. 3.286 [Pu].
ממה n. pr. (f.?) Eph. 1.137–8 [archaic seal Ph].
ממלח, ממלחת see מלח.

ממן* 'wealth' (cf. Talmudic ממון) *mammon* Aug. de serm. Dom. 2.

ממם n. pr. 3231.

מן: מ— 'from, of': סמלת . . . מנחשת 11.2; ח' מנף 'H. of Memphis' Eph. 3.110 [Abydos]; מא (coinage) 'of Arvad' Babelon 506, 527; מבעל אנדר Macdonald 3.633. ב— by dissimilation(?): יעמסן במשכב ז עלת משכב שני 'shall carry me from this resting-place onto another' 3.5–6, 7–8. בן for מן, by dissimilation(?) Lidz. 36.13. w. suff. 3 m. pl. מנם 167.6.

מן 'vessel, precious object' (cf. Bib.-Aram. and Talm. מאן, מן; מאן in Aram. insc. Nerab 2.6, Cooke 65): pl. מנם Lidz. 6.5; 3.5; 3914.3(?).

מן d. Eg. Min in אחמן, נרמן (cf. Erman 17).

מן (?) n. pr. (abbrev.?) 774.

מנני n. pr. (Berber) in Pu-Berber bilingual, Lidz. 93.4.

(מ)נחית n. pr. 882.

מנחם see נחם.

מנח: מנחת 'offering' Lidz. 11.1; Lidz. 36.13; 165.14; 167.10. pl. מנחת 14.

מני n. pr. 811.

(מנלק) (?) n. pr. 842.

מ(נ)ס n. pr. 3138.

מנצבת see נצב.

מנרת on coin, Quarterly Dept. Antiq. Palestine 2.3, 5 no. 4.

מנשי see נשי.

מנשן n. pr. 3762.

מסא n. pr. 2131.

מסרל n. pr. in Pu-Berber bilingual, Lidz. 93.6.

מסך 'mixer, mixing vessel'(?) 153. see נסך.

מסך 'small amount' (rt. סכך, Talm. 'hedge in') or 'number' (Talm. rt. סכי)?: בן מסך ימם אורם 3.3, 13.

מסכן n. pr. 97; Krug. 49? (=H. מסכן poor?, loanword from Akk. *muškēnu*, Speiser, Lg. 11 (1935).20).

מסכר see זכר.

מסכת n. pr. f.(?) RES 1912 (Eph. 1.272) [Sicily Pu].

מסלוי n. pr. 3066.

מסלות n. pr. 3108; 3289; 3472 (=RES 1906 which reads מסלכת).

מסלח n. pr. (=מצלח?) 133.

מסלח n. pr. 3791.

מסלכת n. pr. see מסלות.

מסלת see סלל.

מסנסן n. pr. Numid. king Massinissa in Pu-Berber bilingual, JA 1918.1.268.

מסנף n. pr. in Pu-Berber bilingual, JA 1918.1.268.
מסף see יסף.
מספנת see ספן.
מספר see ספר.
מסר l.(?) JA 1921.1.194 [Pu].
מסרוע a calling? 353.
מענל see ענל.
מעז see עזז.
מען n. pr.(?) RES 911 [Pu].
מעקר (?) n. pr. NP 2.
מעקר l. Macaraea in N. Afr., Müller, 2.23.
מערב see ערב.
מערקא n. pr. (*Marcus*) Eph. 3.288 [NP]. מערכא JA 1916.1.96 [NP].
מערקי n. pr. (*Marcius*) in trilingual, Eph. 1.43–4 [late Pu].
מערת see ערר.
מעשן see עשן.
מפחרת see פחר.
מפלת see נפל.
מפקד see פקד
מפע mo. (rt. יפע shine?) 4.1; Lidz. 36.6; Eph. 3.58.5 [NP].
מצא see יצא.
מצבת see נצב.
מצלח see צלח.
מצמ(א) n. pr.(?) 3037.
מצנר n. pr.(?) 266.
מצ(ר)ח n. pr. (error?) 803; 2053.
מצר: מצרם l. Egypt *Byb.*3; 102a; 198.5.
מצרי n. pr. 'Egyptian' Levy SG 27; 273; 803; 1378.
מצרת n. pr. f. 'Egyptian' 2208; 3839.
מצרף see צרף.
מקדח see קדח.
מקדש see קדש.
מקלא n. pr. 3049.
מקלח n. pr. 2249.
מקם see ק—ם.
מקנא see קני.
מקנמלך n. pr. (rt. קני?) Levy SG 24.
מר d. in:
מריחי n. pr. 60; 93.3.
מרסמך n. pr. Cl.-Gan. S 21.

מראש see ראש.
מרזח see רזח.
מרן n. pr. (error for מנן?) 1429.
מרנם n. pr. 45 (Eph. 1.147). see למרנם.
מרסלם n. pr. (Greek) Eph. 1.162 [Pu].
מרפא see רפא.
מרקע see רקע.
מרר n. pr. 873.
מררבעל n. pr. (error for —מהר?) 2218.
מרש n. pr. (Berber) 390; 799; 2245. מעריש NP 124.
מערווא n. pr. (here?) NP 48; NP 50; NP 57.
מערישעת n. pr. f. JA 1916.1.451 [NP].
מרת l. Marathus in Phoenicia, Hill xliii. Μαραθος Str. 16.2.12. mod. 'Amrit.
מש 'statue' (variously connected with rt. נשא, Eg. *mś*, but cf. מש* in וירץ משם 'and he shattered their statue(s)' (?) 2 Ki 23:12 in E. Ben Iehuda, Thesaurus tot. Hebr. 7. 3351) *Byb*.4; מש אבן 3777; המאש זת *statuam* in Lat.-NP bilingual, CIS 149; Cooke 57.3 [NP]; מאש אלם Eph. 3.60.1 [NP].
משאת see נשא.
משד(א) n. pr. 1446.
משח* 'messiah' (H. משיח) *messe* Aug., In Ioannis Evang. 15.27.
משכב see שכב.
משל see נזל.
משל n. pr. (=מזל?) Lidz. 22.3.
משל l. Massilia=Numidia: gentilic pl. משליים Cooke 57.1 [NP].
משל 'rule': Part.? משל 3.9; צדן משל (form?) Lidz. 8.
משפט see שפט.
משפן: משפן אבי בנחשת Lidz. 36.7 (perhaps מש פן Bruston, Études phéniciennes 43). נ' . . . (מ)שפן name of a calling? Eph. 3.102 [Abydos].
משקל see שקל.
משרת see שרת.
מתלא n. pr. 3141.
מתלי n. pr. (*Metelius*) 1273.
מתן see יתן.
מתפף see תפף.
מתר n. pr. 137; 2079.
מתרח: מתרח עשתרני an important religious office 260; 3351· השפט רב כהנם מקם אלם מתרח עשתרני RES 1566 [Pu].
מתכת see תוך.

נ

נ—ח: Ifil Pf. 3 m. sg. ינח 'he set down, put' 118.

נחת 'rest, peace' *Byb*.1, see ברח. w. suff. 1 sg. נחתי 46.2. w. suff., 3 pl. נחתנם Lidz. 22.5. בנחת in 'peace' (or error?) RES 1975 [Pu].

נ—ר: נר 'lamp, light' in בעלנר.

נאספת see אסף.

נבא n. pr. 451.

נבל 'jar'(?): pl. נבלם Eph. 3.58.5 [NP].

נבל* 'harp' ναβλας Ath. 175c; Boisacq (into Latin: ***nablium***).

נבל n. pr. Lidz. 98.

נבסך n. pr. (error?) 531.

נבש see נפש.

נגד n. pr. 144.3, 8.

נגם n. pr. JA 1918.1.269–78.2 [Thugga Pu].

נגר 'carpenter' (Talm. נגר) 354.

נדב 'offer, incite': Pf. 3 m. sg. w. suff. 3 m. sg. נדבא RES 907 [Hadr. Pu].

אח—: —נדב.

נדר 'vow': Pf. 3 m. sg. נדר 7.1; 93.5; 139.1; 180, etc. נעדר 186; 358, etc. נאדר 3763. נעדער NP 110. errors: בדר 1456; לדר 2670; מדר (also בם for בן) 840. 3 f. sg. נדר 228.2; 307, etc. נדרא 216, etc. נדרע 232, etc. נאדרע 3546. נעדרא NP 111. נעדר 221.4. pl.(?) 122.1.

נדר 'vow': הנדר אש כן נדר 93.5; נדר אש נדר 3745. נדער אש נדר Costa 57; NP 111. cst. נדר עבדך 176. w. suff. 1 sg. נדרי NP 86. pl. נדרם Bull. arch. Com. 1922.252 [Pu].

נ—ל: מזל 'fortune' (cf. H. מזלות, Late H. מזל): (למז)ל נעם 'Αγαθῇ τύχῃ in bilingual, CIS 95.5. משל נעם Lidz. 36.1.

נזק 'suffer injury, (cf. Bib. Aram.; Akk. *nazāqu*): Ifil Impf. 3 m. sg. ויזק 'and shall injure' *Klmw* 14.

נחם 'comfort,' in:

מנחם n. pr. (H. מנחם 'Comforter') Lidz. 22.2; 87; Krug. 40; 103b.

נחם n pr. p. (H. נחום?) 123a3.

נחמי n. pr. 93.4.

נחן see חנן.

נחר 'snort': נחר* 'snorter,' name of a sea-animal *na-ḫi-ra* Tig. Pil. I 68.25.

נחש: נחשת 'copper, bronze': המזבח נחשת זן 1.4; ראשת נחשת 5; 11.2; מזבח נחשת 143.1; מסך הנחשת 330.

נחת 'descend': Impf. ינחת Krug. 35.

נטי: למט 'downwards' (H. למטה) 3.11. מחא Eph. 1.46.14 [NP].
נכסת: וכל אדם אש גנב ת מתנת ז נכסת תנת פן בעל 3783.
נמל n. pr. (for נעמאל?) 540; 635; 725; 827 (here perhaps נ(פע)ל).
נמלם n. pr. (for נעמאלם?) 894.
נמפ פמ.] error for some n. pr.? RES 776 [Pu].
נמק n. pr. (Berber?) 3665.
נמרם a calling or title? נמרסי in Berber in Pu-Berber bilingual, JA 1918.1.293.
ננפסן n. pr. (Berber) in Pu-Berber bilingual, JA 1918.1.263–4 (Lidz. 93.6).
נסי n. pr. 1513.
נסך 'pour out': נסך 'metal-caster' 1293. cst. נסך ברזל 67; אנסך אחרץ 329; נסך הברזל 3014. pl. הנסכם שברזל Lidz. 93.7. מסך הנחשת (for נסך, or rt. מסך?) 330; 331. see also מסך.
נסכת 'metal'(?): נסך הנסכת 3275; נבלם נסכת Eph. 3.58.5–6 [NP].
נעם 'be pleasant': נעם 'kindness, good' 1.8; Lidz. 16.6. לסכר ושם נעם 7.6; למזל נעם 95.5; Lidz. 36.1, 15; יתן לא נעם Costa 92; חשב נעם Cooke 57.2 [NP]. noun or adj. בים נעם וברך (NP also נאם) see ברך.
ינעם* l. Yenoam in south Lebanon *Ya-nu-'a-m(a)* Voc. IV 4 (Albright, Annual ASOR 6.22).
נעם d. Na'm (cf. Noth 117 n. 7) in n. pr.:
—נעם: —בת; בתנעמת; —נד; נדנעמת; —פס.
נעמאל n. pr. RES 1914 [Spain? Pu seal].
נעמגדא n. pr. f. 717; 1520. נמ(גד)א 834. NAMGEDDE 4906; NAMGIDDE 17659; NAMGEDE 27491; NAMGODDINA 15304.
נעמלכת n. pr. f. (=נעם+מלכת) 41.
נעמפעם n. pr. f. 2063; JA 1917.2.16 [NP]. NAMPHAME 14644· NAMPAME 8232; NAMPAMINA 15217; NAFAMINNA 26238c.
נעמפעמא* n. pr. —נעמפ [N]AM[F]AMONE in bilingual Eph. 2.187–8.4–5 [NP]. NAMPHAMO 826; 27082; NAMPAMO 6788; NAMFAMO 8395; *Namphamio . . . boni pedis hominem* Aug. Epist. 44 (cf. 'Αγαθόπους, *Agatopus*? cf. Eph. 2.342).
נעמתגדא n. pr. f. JA 1917.2.77 [Pu].
נעמתפעמא n. pr. NP 87.4.
נער: נער 'young man, youth': pl. נערם 86.B 11.
נער 'youth, boyhood': w. suff. 3 m. sg. למנערי 'from his youth on' *Klmw* 12.
נף l. Memphis in Egypt (H. מף, נף) Eph. 3.110 [Abydos].

נפי: מפת* *mappa* 'flag, a cloth' Quintilian 1.5.57; Ernout et Meillet.

נפל 'fall': מפלת 'ruin': cst. מפלת הבתם *Byb.* 2.2.

נפס(ח) n. pr. (or נפס(ק)) Eph. 3.102 [Abydos].

נפש 'soul': נבש . . . נבש יתם *Klmw* 13. cst. collective לנפש בת 86.B5.

נפת 'honey' (H. נפת)? 166.8. νῶπτα Boisacq.

נפתחן n. pr. (*Nyptanis*) Eph. 2.188 [NP].

נצב 'set up' (Piel? so corr. Lam. 2.4?): Inf. (or verbal noun) w. suff. 3 f. sg. (נ)צבא 'its setting up'(?) 144.6. Ifil: 'establish' (H.): Impf. 3 f. sg. תצב in עשתרתצב?

נצב 'prefect, deputy' (H. נציב) 198.4.

נצב 'stele' (H. נציב): נצב מלכבעל אש נדר . . . ל . . . 194; 380; 2613; נצב מ' אש שם . . . ל . . . ; 147 נצב מ' אש לארן . . . אש יתן . . . 123. pl. נצבם 139.1. νισιβις . . . νασιβις . . . νεσιβις (sg. or pl.?) Steph. Byz. in etymology of *Nisibis*.

מצבת 'tomb-stele, pillar' (H. מצבה, מצבת): המצבת אז 44.1; מצבת ז Lidz. 52.6; Eph. 1.164–9.3 [Pu]; Lidz. 93.1. cst. מצבת ז סכר Lidz. 15; 116.1; מצבת חרץ Lidz. 52.5. מנצבת 159; מנצבת פסלת 3778; מנצבת וא Bull. arch. Com. 1921 cclx [NP].

נצח 'conquer, prevail over' (Piel; cf. Talm. and late H.): Pf. 1 sg. נצחת 91.2.

נצם see אי נצם.

נצר 'guard, keep': Part. pass. m. sg. or Impv. נצר ושמר, שמר ונצר Eph. 1.172 [Pu].

נקי =נקק (H. נקיק 'rock cleft') w. suff. 3 m. sg.? 124.2.

נקם 'avenge,' in

נקמאל n. pr. Eph. 3.126 [Eg. Ph].

נרגל d. Nergal (Akk.): רב כהנם אלם נרגל 119.2 (cf. Albright, Haupt volume 151).

נרנך l. Larnax in Cyprus, Lidz. 36.9. Ναρνάκιος Waddington 2779; Λαρναξ Pauly-Wis. vol. 12.1.766. mod. Larnaka.

נשא 'lift, bear, take off': Pf. 3 m. sg. . . . אש נשא 'that which . . . bore as gift, offered' 411–6; 3740. see אזר. לרבת . . . נשא . . . ב' 1108; 3696. נעשא NP 34; נאשא NP 21. 3 f. sg. אש . . . נדר נשא 3830. משא (error?, or noun, H. מַשָּׂא 'offering') 408. 1 sg. *nasot* Poen. 937, 947. Impf. 3 m. sg. אל ישא 'let him not carry off' 3.5. 3 m. pl. ישאן 'let them pay, bear the cost' Lidz. 52.6. Inf. w. suff. 3 m. sg. שאתא Eph. 1.295 [Pu].

נשא*? 'offering, tribute': NASI LILIM (=נשא לאלם* 'offering to the deity') 14987; 14950; 15072; 15075; 15098; 15115.

נשא 'chief' (H. נשיא): נשא הגו Lidz. 52.2. pl. נשאם ib. 4.
משאת 'tax, payment' (H. מַשְׂאֵת 'gift' as in Jer. 40:5) 165.3, 18. pl. משאתת 167.1; 165.1; 170.

נשי 'forget,' in:
מנשי n. pr. (H. מנשה) Krug. 52. Μνασεας a Rhodian, Appian, Civil 4.66; CIG 2882 d.

נשקת(י) (?) n. pr. 3767.

נתן n. pr. (for מתן?) 2045.

ס

ס—ר 'turn aside' (H. סור): Ifil Inf. כל אש לסר 'whoever is about to remove' 3785.

סגר 'shut': Ifil. Impf. 3 m. pl. w. suff. 3 m. pl. יסגרנם 'they shall deliver them up' 3.9, 21.

סדן on coins of Arvad, Macdonald 3.227, plate LXXV.16.

סהרו l.(?): עלת ער סהרו 113.

סוי: סוית 'veil, curtain, garment'? (cf. H. מסוה?) 166.A4.
סות 'garment' *Klmw* 8; *Byb*.6.

ס(ו)ר n. pr. Eph. 2.55, 159–60 [Sidon Ph].

סחב a calling (rt. 'drag'): הסחב 355; 3327.

סחר 'merchant' (H. סוחר): סחר א(ו)ה RES 1229 [Pu]. f. סחרת: ש' סחרת הקרת Lidz. 89.

סיג n. pr. 2837.

סינטר =*senator* 3404.

ס(כ)ינא n. pr. 1315.

סכך see מסך.

סכן 'governor, prefect' (H. סוכן): מלך במלכם וסכן בסכנם *Byb*.1. cst. סכן קרתחדשת 5.

סכן d.: אסכן 118.
סכן* n. pr.(?) —Sachonis 698; Secchun 5099.
סכן—: —גר; —עבד.
סכניתן n. pr. NE 432b2 [Hadr. Pu]. שכניתן JA 1917.2.6.5 [Sard. Pu]. Σαγχουνιαθων Sanch. 30d, 31d (ch. ix), 40d; Σουνιαθωνι Ath. 126a ed. Dindorf. *Suniatus* Justin 20.5.

סכר see זכר.

סלל: מסלת 'path, aisle'? (H. מסלה 'highway') RES 1847 [Pu].
סלם 'stairs'? (H. סלם): pl. סלמת (as in Talm.) 88.4. pl. cst. סלמת ib. 5.

סלם n. pr. 3134; RES 1933.

סמדת see צמד.

סמך 'support,' in מרסמך.

סמל 'statue' 88.2; Lidz. 36.2. cst. סמל בעל 'image, i. e. consort, of Baal' (cf. תנת פן בעל)? *Byb*.7. pl. סמלם RES 827 [Sidon Pu]; 88.5; 93.3. f. (of statue of female figure) סמלת 11.2; 40; 88.5.

—סמלת: —פנ.

ס(נ)בת n. pr. f. (or ס(מ)בת 980 (Eph. 1.36).

ססא n. pr. 3000.

ססם d. (cf. Eph. 1.106) on amulet RES 1505 [Ph].

—ססם: —בעד.

ססמי n. pr. (ססמי 1 Chr. 2:40) 95.3; 3771. Σεσμαος in bilingual, CIS 95; Σεσμαιου Dittenberger, Or. Gr. 593.

ססר n. pr. 2882; 3351.

ספן 'cover': מספנת 'roofing': w. suff. 3 f. sg. ומספנתה 1.6.

ספף: סף 'basin' (H. סף) Cooke 8.1, 5, 6 [Tyre Ph]. pl. ספם Eph. 3.58.6 [NP].

ספר: ספר 'inscription' (H. ספר): הספר ז *Klmw* 15. w. suff. 3 m. sg. ספרה *Byb*.1. 1 sg. ספרי Eph. 1.164–9.8 [Pu]?

ספר 'scribe' (H. סופר): הספר 154.4; 240; 3749, etc. cst. ספר הדלחת 3104. pl. רב ספרם 86.A15; Eph. 3.55.4 [Pu].

מספר 'number': ועוא שענת מספר שעת 'and he lived, of years, a number of year(s)' (instead of exact number of the person's years, as is usually given) JA 1917.2.21 [NP]. pl. (or sg. w. suff. 3 m. pl.) מספרם RES 1543 [Pu].

ספת l. or river-name?: רב עבר לספת 'chief of trans-SPT' Lidz. 11.1.

ספתח n. pr. (Eg.) Krug. 9.

סר see צרר.

סראע l. Sarai in N. Afr., Müller 3.69.

סרול (a Berber surname or title?): ע' סרול RES 1547 [Pu].

סרסר 'broker, middleman' (Talm. סרסור): pl. רב סרסרם Lidz. 22.1, 2, 3.

סת l. Suthul in N. Afr., Müller 3.59.

ע

ע—ד: עד 'yet, besides' (H. עוד): ועד יתן לן 3.18; ועד כסף Cooke 8 [Tyre 3 cent. B. C.]; עד פעמת 'once again'? Eph. 3.281 (RES 1216) [Sard. Pu].

ע—ר: ערת (sg. for pl. of ער (H. עור?) 'skin' 165.4, 6, 8, 10; 176.5. pl. ערת העזם 167.4.

עבאצר see עברצר.

עבארש see עבדארש.

עבד 'slave, servant': עבד חרם מלך צדנם 'servant, i. e. official, of Hiram' 5; Levy SG 23; Cl.-Gan. S 34; 236.3; 3785; Eph. 1.170 [Pu]. 'servant of deity' (in temple service): ח' בן ב' בן ב' בן י' עבד בת מלכעשתרת (note lineage) 250; d. עבד בת 247–54; 3779; עבד עשתרת האדרת 255; 256. [עב]ד, perhaps rather [ב]ד, used for f. 320. w. suff. 3 m. sg. עבדי Lidz. 44; pl. noun עבדי 'ḥis slaves'(?) Lidz. 16.3. w. suff. 2 m. sg. עבדך 3891; pl. noun עבדך 122.2. w. suff. 2 f. sg. עבדך 176 (image of Persephone on stele); עבדכי 3777. w. suff. 3 pl. עבדנם 2702.

עבד n. pr. (an abbreviation) Eph. 3.57 [Pu].

עבדא n. pr. (hypocor.) 65; Eph. 2.170 [Abydos]; 1925, etc. ABEDO 10475.4; ABEDDO RES 120 (Eph. 1.294, 307).

עבדאבך n. pr. 1018.

עבדאבסת n. pr. 86.B6; Krug. 12; 3267. עבדבסת 2082. *Αβδουβαστιος* Waddington 1866c [Sid.] (RES 800).

עבדאדם n. pr. (cf. עובד אדום 2 Sam. 6:10?) 295.

עבדאדני n. pr. 16 (not עבדמרני, cf. RES 1530); 332.

עבדאל* n. pr. ABDILIUS (m.) 26002. ABDILIA (feminized within Latin) 26002. see עבדל.

עבדאלם n. pr. 7.2; 1100. עבדלם RES 1925 [Pu]. בבדאלם (error) 641. *Αβδηλιμος* Jos., Ap. 1.21; Renan, Miss. de Ph. 709.

עבדאלנם n. pr. לנם— 1067. *Αβδαλωνυμον* (so corr. Βαλ(λ)ωνυμον) Diod. 17.46.6. *Abdalonimus* Justin 11.10.8; *Abelonii* Aug., de Haeresibus 87?

עבדאמן n. pr. Krug. 8. *Αβδημων* Jos., Ap. 1.120.

עבדאם n. pr. 50.1; 3523. עבדם 308; RES 234.

עבדאסר n. pr. 13.2; 46.1; Lidz. 37.3; 122.2; 2098. *Αβδουσιρος* Renan, Miss. de Ph. 241; *Αβδουσειρις* Preisigke, Sammelb. gr. Urk. aus Äg. I 4385o.

עבדארש n. pr. 393; 1122; 3914.7. עבארש Lidz. 93.2.

עבדאש n. pr. (for עבדאשמן?) 329; RES 1840 [Pu].

עבדאשמן n. pr. 8.2; *Byb.*7; 47.1–2; Eph. 3.98 [Abydos]; 132.5; 143.2; 466, etc. עבדשמן 100; 350. עבדאשנם (error) Eph. 2.177 [Pu]. *Αβδυζμουνος* Waddington 1866c [Sid.]. ABDISMUNIS 1562.

עבדבעל n. pr. Krug. 10; 186; 861; RES 15 (Eph. 1.295) [Pu]. עבדבל 287.

עבדבת n. pr. (בת— temple, or error?) 3565.

עבד(נ)ם n. pr. (or עבד(פ)ם?) 1196.

עבדהא n. pr. (abbrev.) Eph. 3.107 [Abydos].
עבדהדד n. pr. RES 904 [Ph].
עבד(זג)ר n. pr. 2988.
עבדחא n. pr. Eph. 3.115 [Abydos]. see עבדהא.
עבדח(ו)רן n. pr. Cl.-Gan. S 17.
עבדחמן n. pr Eph. 3.126 [Eg. Ph]; NP 67 (or עבדשמן). *Ab-di-ḫi-mu-nu* JADD 425.15.
עבדחר n. pr. Lidz. 14; 53.
עבדי n. pr. RES 601 [Pu]. Αβδαιος of Tyre, Jos., Ap. 1.157.
עבדירח n. pr. Cl.-Gan. S 22.
עבדכרר n. pr. 2630.
עבדכשר n. pr. NP 85; NP 99; JA 1916.2.494 [NP]; JA 1917. 2.49 [NP]. עבדכ . שר (error or כישר—?) NP 20. עדכשר (error) JA 1916.1.465 [NP]. Auchusor(=*Abchusor*?) 5306.
עבדל n. pr. (=עבדאל or abbrev. of foll.?) Krug. 17.
עבדלא n. pr. (see foll.) Krug. 12, 29.
עבדלאי n. pr. (hypocor. of עבדאלנם or the like?) 3914.7; RES 787 [Pu].
עבדלאת* n. pr. *Ab-di-li-'-ti* of Arvad, Senn. ii 49.
עבד(לשי)(?) n. pr. 1940.
עבדמלך n. pr. 46.3; 617; 670; 913 (these are Carthaginian stelae but apparently of Cyprians); Bull. arch. Com. 1922.256 [Pu]. *Ab-di-mil-ki* JADD 1040.5. Αβδιμιλκων in Cyprian syllabic in bilingual, CIS 89.
עבדמלכת n. pr. Lidz. 37.1; 264. *Ab-di-mil-ku-ut-ti* of Sidon, Esar. ii. 65.
עבדמלקרת n. pr. 14; 44; 184.4; 3914.8, etc. עבדמנקרת 102. עבדנלקרת 3548; 3660. עבדמלקנת 720. עבדמלקר 1330. עבעדמלקרת (error?) 3086. עבעמלקרת (ע/ד error) 2554. עבמלקרת 926.
עבדמל(ר) n. pr. 3776.
עבדמסכר n. pr. Lidz. 11.1.
עבדמע(צ)כר n. pr. (or מע(ס)כר—) 3152. see above?
עב(ד)מרני see עבדארני.
עבדמ(ת) n. pr. (abbrev. of מלקרת—?) 2098.
(עב)דסבס n. pr (error?) 531.
עבדסכן n. pr. 112; Krug. 41; 3290.
עבדסמן n. pr. (error for עבדסכן?) 2388.
עבדססם n. pr. 46.1; Eph. 3.98 [Abydos]. *a-pa-sa-so-mo-se* in Cyprian syllabic (=Αψασωμος) RES 1213.

עבדעזז n. pr. 252; 1257; 2672. *Ab-di-a-zu-zi* JADD 285 R 4.
עבדענת n. pr. 3781.
עבדעשתר n. pr. (for עשתרת— or d. עשתר?) Cooke 22 [Cyp].
עבדעשתרת n. pr. 115.1. עבדשתרת 3826; in Pu-Berber bilingual, JA 1918.1.263.2 (Lidz. 93) with ודשתר in Berber. Αβδαστρατος Jos., Ap, 1.122 (var. Αυδασταρτος in Georgius Syncellus, ed. W. Dindorf p. 345, in Corpus Script. Hist. Byz. ed. B. G. Niebuhr, Bonn 1829).
עבדפמי n. pr. 88.6.
עבדפעם n. pr. 112.
עבדפתח n. pr. 111; Krug. 27. עפתח Krug. 42.
עבדצד n. pr. 236.5; 714. עבאצד 2560. עבצד 3007. Αψητος in Cyprian syllabic, reported Cl.-Gan., Recueil 1.190.
עבדצפן n. pr. Lidz. 40; 265; 832; 2030. עבדצפל בל ע' Eph. 3.100 [Abydos]. Αφεσαφουν CIS p. 28.
עבדרבת n. pr. 2262.
עבדרע n. pr. 3778.
עבדרשף n. pr. 93.4; Eph. 3.97, 100, 108 [Abydos]; Krug. 27; 2628 (of Eg. family?).
עבד(ש) n. pr. (abbrev.?) 3148.
עבדש(ב)א n. pr. 355.
עבדשגר n. pr. 2669; 2988(?).
עבדשחר n. pr. RES 326 [Const. Pu]; RES 1545 [Const. Pu]. *Ab-di-si-ḫar* JADD 254 R 4.
עבדשמרא n. pr. 3076.
עבדשמש n. pr. 116.2; 117.2; Lidz. 37.3. *Ab-di-[d]Sam-si* JADD 1.3.
עבדשרא n. pr. (error?) 696; 3233(?).
עבדתיון n. pr. Eph. 3.281.3 [Sard. Pu].
עבדתנת n. pr. 116; 501; 975; 2720. Αφεθεννυ(?) CIS p. 28.

עבדר l. Abdera in Spain, Macdonald 3.658 [Pu script]. Αβδηρα Str. 3.4.3. *Abdera* Pliny 3.3.3.
עבל n. pr. 636; 2073.
—עבלת =? 364.
עבמלך n. pr. (for עבדמלך or אבמלך) 317; 841.
עבנת see הנכת.
עבסך n. pr. (abbrev. of עבדסכן?) 1315.
עבעא n. pr. (error for עבדא?) 1808.
עבר: עבר 'region across' (H. עבר): רב עבר לספת 'chief of Trans-SPT' Lidz. 11.1.
עבר Eph. 1.164–9.5 [Pu].
עברנה n. pr. 452.

ענ(בר) (?) n. pr. 1906.

ענל: ענל 'calf' 165.5.

ענלת 'chariot, cart' (H. ענלה): cst. ענלת עץ 346. pl. חרש ענלת Cooke 22 [Cyp.].

מענל* 'circumvallation, circular construction' *Magalia* in etym. of Carthaginian place-name, Servius ad Aen. 1.42.1, 4.259 Μεγαλια Dio fragm. of 21 (Zonaras 9.29).

עדו (עדי) 'advance': Pf. 3 m. sg. עד in n. pr. אבעד?

עד 'unto, even to': אדרנם ועד צערנם 3914.5; Eph. 3.283.2 [Sard. Pu]; עד עלם 'unto eternity, for ever' Lidz. 36.12; 3778.

עדל Eph. 1.164–9.5.

עדמל n. pr. (abbrev.) 1052.

עדר 'herd' *Klmw* 11.

עויעני n. pr. (*Avianus*) Eph. 3.288 [NP].

עולא n. pr. 2481.

עזז: עז 'strength' (or 'refuge, protection,' rt. ע—ז, H. עת): לענת עז חים 95.1. see ענת.

עז—: —ארנ; —עשתרת.

עזא n. pr. Levy SG 25; Eph. 3.98 [Abydos]; 3795.

עזבעל n. pr. *Byb.*6; Babelon 539 [Byblos]; ib. 742 [Cyp.]; 429. *A-zi-ba-'-al* of Arvad, Asb. ii 82. Αζβαλος (so corr. Αγβαλος) Herodt. 7.98.

עזז d. in עבדעזז.

עזיבעל n. pr. f. 2632.

עזם n. pr. (abbrev. of עזמלך?) Levy SG 23; 3686.

עזמלך n. pr. Cooke 8.3 [Tyre]; 189; 221.6. Αζεμιλκος Arrian 2.24.5.

עזמלקרת n. pr. 1243; 3297.

עזתנת n. pr. f. 2026.

עזר help: Pf. 3 m. sg. עזר in אשמנעזר, בעלעזר, מלקרתעזר. w. suff. 3 m. sg. עזרא Costa 92. Impf. 3 m. sg. יעזר in n. pr. below. Part. m. pl. w. suff. 3 m. pl. עזרנם 'their helpers' 91.2. Inf. (or noun?) לעזר Eph. 1.164–9.3 [Pu].

עזרת 'succour' (H. עזרה) in n. pr. below.

יעזר n. pr. (hypocor.) 132.7; 2074.

יעזר—: —מלכ.

עזר n. pr. Lidz. 22.4; 453.

עזרבעל n. pr. 97; 180.3; 232; 549, etc. Αζρουβω (so corr. Αξιουβω) CIG 1565 [Boeotia 366 B. C.]; Ασδρουβας Appian, Pun. 13. *Hasdrubal* Livy 30.4.5; Justin 19.1.2; CIL V 4921; Azdrubal CIL V 4919; Azrubal 4636; CIL V 4920; Azzrubal 68.

עזרבעל*(?) n. pr. (עזר Part.: 'helper of B.'?) Οζερβαλος Waddington 1854d [Beirut].

עזרמלך n. pr. 1021; 2247.

עזרתבעל n. pr. ('succour is B.') 88.3; Eph. 3.98 [Abydos].

עטהד n. pr. f. 47.1.

עטף 'envelop': עטפת 'wrapping, cover' Eph. 3.55.1 [Pu].

עטר 'crown' Inf. לעטר Lidz. 52.1.

עטרת 'crown, wreath' (H. עטרה) Lidz. 52.1.

עין: ען 'eye': sg. cst. in n. pr. below. pl. cst. לען אלנם ולען עם ארץ ז 'before (in the sight of) the gods and . . . ' 1.10; לען אלנם ובן אדם Lidz. 37.4; ען אש (=לען) 'before (every) man' Lidz. 52.5.

ען 'spring' (of water) in l. below:

ען ידלל l. near Sidon 3.17.

—ען*(?) l. near Sidon, *In-im-me* Esar. iii 2.

עינאל n. pr. on coins of Byblos 333 B. C., Hill 96, also read עינל in Babelon 542 and Rouvier, JIAN 4.41 but denied by Hill lxvii. *E-ni-ilu* of Hamath, Tig. Pil. III 3.51. Ενυλος Arrian 2.20.1.

ענבעל* n. pr. Ινιβαλος CIG XIV 279. INNIBALIS RES 254 (Eph. 2.91; =חנבעל?).

עך l. Akko, Ace in Phoenicia, Hill lxxx. *A-ku-u* Baalu i 19. Ακη Hill lxxxi; Str. 16.2.27. *Ace* Pliny 5.17.

עכי n. pr. *Iddo*; Eph. 3.27 [Eg.]; Eph. 1.298 [Pu].

עכבר n. pr. (=H. עכבר mouse, עכבור n. pr.?) 178; 672; 2180.

עכברא n. pr. 395.

עכברם n. pr. 236; 1391; 3914.9.

עכז 'support'? (cf. Arab.) in n. pr. בעלעכז (or error?).

עכזססך n. pr. (error?) Krug. 45.

עכי l. (in Egypt?) 102 (Eph. 3.109).

עלי 'go up': Pf. 1 sg. עלת? 113.

על 'on' 1.5. 'over' *Byb.*1 (or 'from,' as in H. מעל? see ברח); *Byb.*2.6; מלך . . . על יאדי 'ruled over I.' *Klmw* 2; 1.2, 9; 86.A6; Lidz. 52.2, 4; האשם אש על המקדשם 'the persons who are over, i. e. in charge of, the temples' 175.1; טנאם על המלכת 'appointed over the work' JA 1918.1.269–78.5 [Thugga Pu]; Eph. 1.164–9.4; Eph. 3.58.2 [NP]. 'for': (ע)ל צפר (parallel to בעגל 'in the case of a calf' 165.5) 165.12, 14; כסף . . . על אחד '. . . money for each' 167.7 (cf. לבאחד 165.12; באחד 165.11). 'for, for the sake of':

על בני 8.2; 93.4; 178; 198; 2805; 3135. w. suff. 3 m. sg. עלי 'against him' *Klmw* 8. 1 sg. עלי *Klmw* 7; *Byb*.6. 3 m. pl. עלהם 1.6; עלנם JA 1921.1.184.

עלי 'over' (H. ?עלי): עלי גבל 'against G.' *Byb*.1; שנתו עלי [גבל] 'his years over G.' *Byb*.4.

עלת 'upon' 1.11, 12, 14; Lidz. 52.5; 166.8; 170. 'onto' 3.6, 20; Eph. 3.58.4 [NP]. 'over' 3.7; 3914.4. 'for' Lidz. 52.6; Eph. 3.58.6 [NP]. 'over and above, beyond': עלת פן המשאת 165.3. w. suff. 3 m. sg. עלתי '(incumbent) upon him' Lidz. 52.4. w. suff. 1 sg. עלתי Lidz. 6.6; 3.20, 21; Lidz. 85.4; Eph. 1.164–9.7 [Pu](?).

למעל 'upward' (H. למעלה) 3.12. מעלא Eph. 1.46.14 [NP]. see למט.

עלם (pl. ?) 'stairs'? והפעמם אש בל 3914.3. העלם אש על פן המקדשם עלם עלת מזבח (verb Piel Pf. 3 pl. w. suff. 3 m. pl.?) 170.

*עלין d. Most High (H. עליון) Ελιουν Sanch. 36a.

עלם 'eternity' (H. עולם): בעלם 'in (for) eternity' *Byb*.1. לעלם 'for ever' 3.20; 7.8; Lidz. 22; 46.2. עד עלם Lidz. 36.12; 3778. Ουλωμος Damascius, de Prim. Princ. §125 ter. (cf. Baudissin 488).

עלם: עלמת 'young woman' *Klmw* 8. pl. עלמת 86.B9. *Alma* in etym. of H. עלמה Jerome to Is. 7:14.

עלפתא l. Alipota in N. Afr., Müller 2.42.

עלץ 'rejoice'?: Pf. 3 m. sg. עלץ Lidz. 85.5. 3 f. sg. עלצא ib. 4.

עלש: עלשא n. pr. 2965. אלשא 3546.

עלשי n. pr. 797; 1054; 2188; 3445. אלשי 641.

עלשם n. pr.(?) in אבעלשם Eph. 3.101 [Abydos].

עלשת n. pr. f. 256; 902; 1384; 3840. *Elissa* Aen. 1.335, etc.; Justin 18.4.

עלשתי n. pr. f. 1453.

עם Lidz. 36.10.

עמד 'column': pl. עמדם Muséon 37 (1925).163 [NP]. w. suff. 3 f. sg. עמדה 1.6.

עמלכת n. pr. (=?המלכת) 1212; 2131.

עמם: עם 'people, nation' 1.10; עם צר 7.5–6; עם לפש Lidz. 36.5; עם צדן Lidz. 52.1; עם גול 132.1; עם רש מלקרת 3707; עם קרתחדשת 269; 272; Eph. 3.281.1–2 [Sard. Pu]; עם מחנת 'the community of the army (camp)' Müller 2.74–5, see ארצת. הם שאעכבר 'people of S.' Muller 2.28.

עמת 'people, community': בעמת אש עשתרת 'in the community of the people of A.' 263. (cf. S. Arab. קהלת עתתר RES 2967; קהל עתתר Rossini p. 230).

עם עשתרת* l. in Sicily Αμηστρα Poole 31; Αμηστρατος Steph. Byz.; Αμαστορος Stad. Mar. Mag. (in Cyrenaica)?
עמא n. pr. (rt.?) 384; 3778.
ע(מ)י n. pr. 2703.
עמס 'carry': Pf. 3 m. sg. עמס in n. pr. Impf. 3 m. sg. יעמס see למיעמס(?). w. suff. 1 sg. יעמסן 3.5–6. 3 m. pl. יעמס 165.13.
עמס n. pr. 3587.
עמס—: אשמן—; בעל—; מלקרת—.
עמסמלך n. pr. 3800.
עמסכר n. pr. (abbrev. עמססמסכר?) 3303.
עמץ 'press'? (Talm. עמץ, cf. H. אמץ?) in n. pr.
עמץ n. pr. 1167; 3839.
עמצא n. pr. Eph. 3.283.8 [Sard. Pu].
עמצת n. pr. CRAc. 1916.128 [NP].
יעמץ n. pr. 2675; 2719.
עמר: עמרן n. pr. (cf. H. עמרם?) Eph. 1.162 [Pu].
עמ(ר)רן n. pr. (or עמר בן . . . , cf. H. עמרי) 2481.
עמרת n. pr. f. Lidz. 85.3.
ענברן n. pr. (or עכברן) 3841.
ענז: עז 'goat' 165.7. pl. עזם 167.4.
ענזר n. pr. RES 337 (Eph. 1.42) [Çonst. Pu].
ענחפמס n. pr. (Eg.) Krug. 14.
ענ[ט] n. pr. 910.
עני: עת 'time, period' (H. עת) 132.4; 165.1; 170. w. suff. 1 sg. עתי 3.3.
ענן n. pr. RES 907 [Hadr. Pu].
ענש 'punish': Nifal Pf. 3 m. sg. (w. waw consecutive?) [ש]ונענ 165.20.
ענת d. Anat: לענת עז חים 95.1 (cf. Baudissin 18 n. 2, 457); RES 453 [Cyp.](?); RES 1210 [Cyp.](?); בענת 'By A.' RES 1209 [Cyp.] (cf. Albright AJSL 41 (1924–5).73). see בת ענת.
ענת—: עבד—.
אנתחן n. pr. (=ענתחן?) Lidz. 91.2.
עסר see עשר.
עפף n. pr. 48.
עפרת 'lead' Lidz. 85.6.
עפשן n. pr. 1890 (Eph. 1.307).
עץ 'wood' 346.
עצבעל n. pr. (=עזבעל?) 598; 2432.
עצם 'bone': pl. עצמם RES 906 [Hadr. Pu]. cst. עצמא Eph. 3.61 [Hadr. Pu]; RES 937 [Hadr. Pu]. w. suff. 1 sg. עצמי Eph. 1.164–9.4 [Pu].

עצמת 'mighty deed' (H. עצמה Is. 41:21): pl. עצמת 3.19.
תעצמת 'might' (H. תעצמה Ps. 68:36) or עצמת above: Eph. 1.164–9.7 [Pu].

עקב 'continuation' (H. ערב?) 86.B1.

ער 'city' (H. עיר)? 113.

—ער n. pr. 3102.

ערב 'surety, bondsman' (Talm. ערב) Lidz. 52.6.
ערבן* 'pledge' (H. ערבון) *ἀρραβών arrabo* Boisacq.

ערב 'enter': מערב* l. 'West' (H. מערב) *Ma-'-ru-ub-bu* Esar. iii 16.

—ערב n. pr. 1007.

ערי 'lay bare' (Piel?): Impf. jussive 3 m. sg. אל יער 3.21.

ערך 'arrange': ערכת 'rank, estimation'?: ר אדר ערכת א' 'the Rab A. of high rank' 132.4.

ע.רך n. pr. 2455.

ערף: ערפת 'portico' (cf. Arab. *ġurfat*) 1.6; Lidz. 16.1; Lidz. 52.5.

ערק n. pr. Lidz. 34.3.

ערר: מערת 'cave' (H. מערה)? (or l. Megara, in Carthage) 248. μεγαρα, μαγαρα sacrificial caves of Demeter (but not μέγαρον hall) Boisacq; Brugmann, IF 13 (1902–3).147.

ערת: ערת חרץ 1.5; ערת שחרץ(?) Cooke 59.9–10 (Eph. 1.46) [Maktar NP].

עשי 'make'? in n. pr. (only):
—עש n. pr. Krug. 22 (cf. also Krug. 65).
עשאשמן n. pr. 2705.
עשמלך n. pr. 2182; RES 501 [Pu].

עשן 'smoke, burn': מעשן 'urn for ashes': מעשן עצמם RES 906 [Hadr. Pu].

עשר 'ten': עסר f. (H. עשׂר): עסר וארבע 3.1; עסר ושבע NP 61; Eph. 3.58.5 [NP]. אסר Lidz. 99.4. עסער NP 64. עצע(ר) JA 1918.1.255 [NP].
עשרת 'ten,' m. (H. עשׂרה): כסף עשרת 165.3. cst. עשרת האשם 175.1.
עסרם 'twenty' (H. עשׂרים): עסרם וחמש NP 67.4–5; עסרם ואד JA 1916.1.106 [NP]. אסרם ועמש NP 24; NP 51. אשרם NP 11.

עשרבעל n. pr. (=עזרבעל?) 217; 1542.

עשתא n. pr. 164.

עשתרני d.? = Ἀστρονοη, a Greek derivative from Ph Astarte borrowed back into Pu? only in מתרח עשתרני, see מתרח (Eph. 3.261n).

עשתרת d. f. Astarte *Ur*; 3.15; לע' באשרת אל חמן Lidz. 16.4; בת ע' כת 86.A5; לאלם אדרת אס אלם עשתרת Lidz. 37.2; 135; ע' ארך 140; לע' לפנמלין Lidz. 70.1; עבד ע' האדרת 255; עבד בת ע' באשר

כהן אשמן עשתרת 245. הקדש 3779; *Iš-tar-tu* (as against Akk. *Ištar*) Baalu ii 18. Ασταρτει Dittenberger SIG 1132; Jos., Ap. 1.123. *Astarte* Cicero, de nat. deo. 3.59; Aug., Quaest. in Hept. 7.16 (var. *Estart*, *Astart*). cf. Baudissin 261. see מלך עשתרת; עם עשתרת.

—עשתרת: אם—; אמת—; בר—; גר—; חנ—; כבד—; עבד—; פעל.

עשתרת שם בעל d. f. ('Name of B.,' H. שם, or 'Heavens of B.,' H. שמי?) 3.18 (Eph. 2.84; Baudissin, ZDMG 59 (1905). 513).

עשתרת שמם אדרם d. f. 3.16.

עשתרת* n. pr. (hypocor.) Στρατων Dittenberger SIG 185; Arrian 2.13.7; tower of, Str. 16.2.27 *Strato* Justin 18.3.

עשתרתיתן n. pr. Lidz. 44.2; 423; 2628. אשתרתיתן 264.3–4. עשתרתי(ת)ב error? 1188.

עשתרתעז n. pr. RES 896 [Ph seal].

עשתרתצב n. pr. Eph. 3.28 [Eg. Ph], see נצב.

עתא n. pr. 2640.

עתלא n. pr. (error?) 788.

[ע]תרשף or [ב]ת רשף 79.

פ

פ* here (H. פה) *pho* Ṗoen. 932.

פ mouth (H. פה) πι in alphabet names. w. suff. 1 sg. לפי 'at my mouth' *Byb*.6.

לפי 'according to' (H. לפי) 165.18.

פ (abbrev.) a weight 87; RES 124 [Pu].

פ—ק 'come upon, find' (Ifil. cf. H. פוק, Hifil הפיק see Pr. 3.13, 'find' Pr. 8:35, 12:2, 18:22. Bab. *puqqu*): Ifil Impf. 2 m. sg. תפק Lidz. 16.3.

פא a small coin 86.B10.

פארת (or כארת) on a seal RES 1914 [Spain? Pu].

פנמלין d. Pygmalion (epithet or d.) לעשתרת לפנמלין Lidz. 70.

פנע 'meet, reach' (and so 'remit, discharge a pledge')?: פנע אשרם האש NP 11; פנ את נדערם JA 1916.2.518–9 [NP].

פרי 'redeem' in n. pr.

—פרא: בעל—.

פרי n. pr. 563; 3280; Lidz. 70.4.

פרת n. pr. f. 2451.

פרם (?) n. pr. JA 1921.1.180 [Pu].

פודנש n. pr. (*Pudens*) Lidz. 101.

פחלם 226.

פחם 'charcoal'(?): שאבן פחמת reported by Vassel, Bull. arch. Com. 1916. ccxiv [Pu].

פחר (Akk. *puḫru* 'assembly'): מפחרת 'assemblage' (of the gods) *Byb*.2.4.

פט n. pr. (Eg.) Lidz. 44.3.

פטאם n. pr. (Eg.) *Ur*.

פטר 'set free, remove': פטרת 'freedmanship, clientship'? 102a.

פטש 'hammer' in n. pr.

פטש n. pr. (or for שפט ?) 1053.

פי =? in . . . בי פי 3785.

פכאן n. pr. (Eg.?) 2376.

פלאסר n. pr. (=פעלאסר?) Eph. 1.163 [Pu].

פלג 'divide': פלג 'district' (or = Talm. פלך 'district'?) 7.3.

פלדלף n. pr. (Φιλάδελφος) 93.2.

פלו n. pr. (Berber) Lidz. 93.1.

פלט 'escape,' Piel: 'deliver,' in n. pr.

פלטבעל n. pr. *Byb*.6.

פליפנ(א) (?) n. pr. f. 3148.

פלכס n. pr. (*Felix*) NP 58. פאליכס JA 1917.2.12 [NP]. פלכש NP 123.

פלמנא n. pr. f. (Greek) 1301.

פלס 'level': פלס 'engineer, leveller' 356; 3914.9.

פלס n. pr. 2890; 3662.

—פלס: —אשמן; —בעל; —מלכ; —מלקרת.

פלסמלך n. pr. reported Cl.-Gan., Recueil 8.289.

פלסמלקרת n. pr. Eph. 3.55.3 [Pu].

פלתי a gentilic? RES 1550 [Pu].

פמי d. in Phoenician Cyprus (cf. Cooke p. 55), in n. pr.

—פמי: —עבד.

פמיארנא n. pr. RES 1842 [Pu].

פמיחויא n. pr. RES. 1842 [Pu].

פמייתן n. pr. 10.1. פמיתן Babelon 758 [Cyp.]; 617; 670; 2106. Πυματωνι (var. to Πυγμαλιωνι, ed. Kaibel) Ath. 167 d.

פמישמר n. pr. 2379. [. .]פמיש 197.

פני 'turn, face': פנם* face: cst. pl. פן (H. פני) *Klmw* 11; תנת פן בעל d. 'Tanit of the face of Baal' (or 'of Pne-Baal,' a place, cf. Baudissin 23 n. 1) 180 and throughout Pu inscs. פען 188; 3402, etc. פנא 200; 239; 3467, etc. פענא 2896, etc. פנע 992. בן 903; 3263. cf. d. Φανηβαλος on Askalon coins 150 A. D., Hill, Palestine lix. w. suff. 3 m. sg. פני 'its face' 3778. prepositions with cst.: על פן 'upon, upon the surface' 1.5; 3914.3. (על)ת פן 'over and above' 165.5–6. את פן 'before, for' Lidz. 52.8.

פנת 'before, to' 165.13. בנת 167.8.

לפן 'before (of place), in the presence of' *Byb.*2.7; *Klmw* 9. 'before (of time), prior': לפני השת ז 'before this year' Eph. 3.58.5 [NP]. w. suff. 1 sg. לפני 'before me' *Byb.*6. as adj., 'former': הלפנירם 'those before them' (?) *Klmw* 5; המלכם הלפנים 'the former kings' (or 'the kings before them'? Montgomery, JBL 47 (1928).196) *Klmw* 9–10.

פנסמלת n. pr. ('face of the ikon') Lidz. 49.

פנפא n. pr. 908; 2035; 3557.

פסל 'hew': פסלת 'hewn image, carving' (or f. adj. 'hewn'): מנצבת פסלת 3778; JA 1917.2.6.1 [Sard. Pu].

פסס: פס 'tablet' 165.20; Eph. 1.164–9.8 [Pu]. פעס JA 1917.2. 28–9.2 [NP].

פסנעם n. pr. 226 (Eph. 2.17 n).

פסר n. pr. (=פ-אסר?) Eph. 3.97 [Abydos].

פעוסתא n. pr. (*Faustus*) NP 58.

פעל 'do, make, construct': Pf. 3 m. sg. פעל *Byb.*1; *Klmw* 3; Cooke 8.5 [Tyre 3 cent. B. C.]; Lidz. 52.3; פעל חדש 132.1; חדש ופעל 175; 177. 3 f. sg. פעל 1.8; RES 1226 [Pu]. w. suff. 1 sg. פעלתן 1.2. 1 sg. פעלת *Klmw* 4; 3.19; 7.4; *Byb.*7. 3 pl. פעל *Klmw* 5; 86.A14; Lidz. 52.7; Eph. 3.58.1 [NP]; פהלא NP 123. Part. m. sg. פעל 1.3, 6; Lidz. 16.6; 336–42; אפעל 3284. m. pl. פעלם 86.A13. Inf. לפעל 1.11. Nifal Pf. 3 m. sg. נפעל Cooke 8.1 [Tyre 3 cent. B. C.]. 3 pl. נפעל Eph. 3.58.5 [NP].

—פעל: —אל; —יאל; —קר.

פעלת mo.: בחדש ירח פעלת 86.B2; 88.1; Lidz. 36.8.

פעלאבסת n. pr. 102a; Krug. 11.

פעלעשתרת n. pr. Lidz. 37.1.

פעם 'foot' (H. פעם): cst. פעם 7.7. pl. פעמם 165.4, 6, 8. 'stairs'? 175.1, see דל.

פעם 'step,' hence 'occurrence, time'(?): עד פעמת Eph. 3.281.5 [Sard. Pu].

מפעם 'stamp'?: מפעם לכש Müller 3.155.

פעם d. in נעמפעם, נעמפעמא, נעמתפעמא, עבדפעם (cf. Cooke p. 55).

פער n. pr(?) RES 903 [Ph seal].

פף l. Paphos in Cyprus RES 921 (Eph. 3.54) [Cyp.].

פפי n. pr. (Berber) Lidz. 93.7.

פפן n. pr. (error?) 1435.

פצ(מ)ן n. pr. f. 2655.

פקר 'attend to, oversee': Part. m. sg. (or Pf. 3 m. sg.) פקר 88.4, 5. Ifil Pf. 3 m. sg.? יפקר 88.4, 5.

מפקד 'appointed work, appointed place' (cf. H. מפקד) 88.4, 5 (cf. Ez. 43:21); מפקד and מפקד לפקי 'Administration(?) of L.' Macdonald 3.579; Müller 2.10, 3.192.

פקת 'profit,' or 'salvation,' rt. נפק? Lidz. 36.15.

פרט[מקא] n. pr. (Πρωτομαχος) in trilingual, Eph. 1.43–4 [late Pu].

פרי 'bear fruit': פר 'fruit' (H. פרי) 3.12; 166.2.

פרימא n. pr. (*Primus*) CRAc. 1916.130 [NP].

פרך: פרך 'curtain-guard'? (cf. H. פרכת 'curtain'): pl. פרכם 86.A6, 11.

פרכ(ר)מל or פרכ(ד)מל Lidz. 36.6.

פרסי n. pr. 'Persian' RES 1203 [Sidon]; Lidz. 22.1; Eph. 3.98 [Abydos].

פרעש n. pr. (H. פרעש 'flea') RES 612 [Ph seal].

פרץ 'break through,' in n. pr.

פרץ n. pr. (cf. H. פרץ) RES 540 (Eph. 2.179) [Pu].

פתא a calling (rt. פתח?) 357.

פתא n. pr. (from —פתח?) Eph. 3.281.4 [Sard. Pu].

פתח 'open': Impf. juss. 3 m. sg. אל יפתח 3.4. 2 m. sg. תפתח Lidz. 6.3–4 (juss.), 7 (indic.). Inf. abs. פתח תפתח Lidz. 6.6–7. cst. לפתח Lidz. 64.4. פתח 'carving' (H. פתוח): והפתח חרץ זן 1.4. w. suff. 1 sg. פתחי ז 'this my carved stele' 1.5.

פתחא n. pr. 154.2.

פתח d. Eg. Ptaḥ in עבדפתח (Erman 20).

פתיחו n. pr. (Eg. d.+יחו, rt. חוי?) 112a.

פתלמים n. pr. =Πτολεμαιος Lidz. 16.5; 93.1. פתלמיש 95.2; Lidz. 36.4.

פתר a calling (Berber title?) RES 1535 [Const. Pu]. פיתרע JA 1917.2.21, 22, 23 [NP].

צ

צ—ד 'hunt' (H. צוד): צד 'game' (H. ציד) 165.12.

צ—ץ: צץ 'wing, bird of wing' (H. ציץ Jer. 48:9) 165.11; 167.7.

צבא 'his . . .' ? 197.

צבא n. pr.? 3897.

צברתן l. Sabrata in N. Afr., Müller 2.27. צברתען ib.

צד d. Sid in n. pr. and l. צדן (cf. Baudissin, ZDMG 59 (1905). 504).

עבד—; מלכ—; יתנ—; חנ—; נר—; בעל—; בד—: —צד.

צד מלקרת d. 256.

צד תנת d. 'Sid of the temple of Tanit'?: בת צד תנת מערת 247–9.

צדיתן n. pr. (rt. יתן) 3568.

צדיתן n. pr. 102. Sidiathones 27155.

צדשמר n. pr. 1332; 2212.

צדן 1. Sidon in Phoenicia: לצדן on coins, Hill 171 ff.; [בת ע'] בצדן ארץ ים 'a temple for A. in . . ' name of the shoreline section in Sidon, or a picturesque appelation for Sidon?) 3.16; ב' . . . מלך צדנם בצדן ים 'Sidon of the Sea,' a name of Sidon, Lidz. 8 (Albright, Haupt volume 148); צדן משל . . . צדן ש(ר) (or ש(ד)) names of two temples in Sidon? ib.; בשת . . . לעם צדן Lidz. 52.1. אש צדן 'Sidonian,' see אנש 269, etc.; 2998; Eph. 3.283.11 [Sard. Pu]. H. צידון. Eg. *ḏt-du-na* Voc. XXI C 5. *Ṣi-du-ni* Tig. Pil. I 68.21; *Ṣi-du-un-nu* Esar. ii 68. Σειδωνα CIG 4472; Σιδων Hill 171; Herodt. 2.161; Str. 16.2.22. *Sidon* Aen. i 609; *Sidona* (acc.) with etymology: 'fish'=*sidon* in Ph, Justin 18.3.3.

צדן n. pr. (Berber?) 963. Siddin 9106; Stiddin 10686; Tziddin 25168. Sadunis 15785; 27497?

צדן n. pr. f. (Berber?) 273; 1389. Siddina 9106; 20799; Sidina 17121.

צדני 'Sidonian' (H. צידני): הצדני 116; 308. הצדן (=צדני 'Sidonian'?) JA 1917.2.19 [NP]; הצידן ib. 12 [NP]. cf. אש צדן above. Σιδωνιος CIS 115–6. Sidonius 14106. pl. צדנם 'Sidonians': חרם מלך צדנם 5; א' מלך צדנם 3.1; לצדנם on coins, Hill 156 ff.; used as collective for Sidonian community in לצדנם אם כמב אפא כת צר '(belonging) to the Sidonians, metropolis of Kmb, Hippo, Citium, Tyre' Hill 155 ff. צדנים=Σιδωνιων Lidz. 52.1,7. f. צדנת=Σιδωνια 119.

צדנ(ת) n. pr. f. (or צדן?) 2798.

צדמבעל d. (=צדן בעל?) see below.

צדד: צד 'side' (H. צד): w. suff. 3 m. sg. צדא 3778.

צדמבעל d. (=צדן בעל?, Lidz.=צלמבעל) 132.2. connection with Σαλαμβω probably incorrect, cf. Boisacq.

צדן see צד.

צדק 'be just': Ifil 'vindicate,' Impf. (or Pf.?) 3 m. sg. in n. pr. צפניצדק.

צדק 'justice, legality' (H. צדק) or 'legal' (H. צדיק) see below: בן צדק 'legitimate heir' Lidz. 9; צמח צדק (cf. צמח צדיק Jer. 23:5) 'legitimate offspring' Lidz. 36.11.

צדק 'just, righteous' (H. צדיק) *Byb.*2.6; 1.9. f. הצדיקע RES 170 [NP].

צדק n. pr. (H. צדיק, or צדוק) NP 60. צעדק JA 1917.2.18 [NP]

צדק* d. (H. צדיק?) in n. pr. *Συδυκ* Sanch. 36a; *Σαδυκος* Damascius, Vit. Isid. 302 (cf. Baudissin 247).

צדקמלך n. pr. Babelon 823 [Lapethos, Cypr. 5 cent. B. C.].

צוא: [נ?]צואת 196.

צויאת see הנכת.

צועת a kind of sacrifice, sin offering? 165.3, 4; 167.4 (Ginsberg, AJSL 47(1930–31).52).

צחא n. pr. (Eg.) Krug. 34.

צחפמו n. pr. (Eg.) Krug. 21; Krug. 26.

צ(יו)ען: צ(יו)ען להחים NP 130.2–3.

ציח n. pr. (for צלח?) 3315.

ציץ l. Panormus is Sicily on coins, Poole 247 ff.

צכץ l. Sexi in Spain, Macdonald 3.659.

צלב (Talm. rt. צלב 'impale'?) on a razor RES 125 [Pu].

צלח 'prosper': Pf. 3 m. sg. in n. pr. אשמנצלח, בעלצלח, דעמצלח. Ifil or Hofal Part. m. sg. in n. pr. מצלח.

צלח n. pr. (hypocor. from above) 291; 998; 3305.

מצלח n. pr. 1171; Lidz. 85.2.

צלם 'image' (H. צלם)?: נדר צלם 34, as read by Hall, Hebraica 2.242.

צמד 'bind': סמדת 'pair, span' (of oxen; cf. H. צמד) Lidz. 36.13.

צמח 'sprout, offshoot': צמח צדק 'legitimate offspring' Lidz. 36.11.

צמח n. pr. ('Gardener'?) or 'plant, garden'(?) Eph. 3.124–5 [Eg.].

(צ)נר n. pr. Eph. 3.96 [Abydos].

צער 'little, insignificant' (H. צעיר): pl. cst. w. suff. 3 m. pl. צערנם 3914.5; Eph. 3.283.2–3 [Sard. Pu].

צפא n. pr. (Hypocor. from —צפנ?) 1379. SAPHONIS 68; *Sappho* son of Hasdrubal? Justin 19.2.2.

צפא—: —בעל.

צפן 'hide': צפל* Inf., 'hiding,' or 'north' (H. צפון): w. suff. 3 f. sg. מצא שמש וצפלי 'the rising of the sun and its setting'? Lidz. 16.1–2 (Cooke 10).

צפן d. 'The North' (H. צפון) in —ארנ; —בד, בעל צפן; בעלת צפן; —נר; —עבד. (cf. צררת צפן in Ras Shamra).

צפנבעל n. pr. f. 207; 371, etc.; Eph. 2.172 [Pu]. *Σοφωνιβα* Appian, Pun. 27; *Σοφωνιδα* Dio frag. bk. 17.51 (and Zonaras 9.11). *Sophoniba* (var. *Sophonisba*) Livy 30.12.11.

צפניצדק n. pr. 1188.

צפע n. pr. (H. צפע 'serpent'?) 788.

צפר 'bird': בצפר אנן אם ציץ 165.11, 12. coll. דל מקנא אם דל צפר 165.15.

צפת n. pr. f. 967; 3466.

צקלן n. pr. 3472.

צר l. Tyre in Phoenicia: כסף . . . . טבע צר 'silver . . . coinage of Tyre' Cooke 8.2 [Tyre 3 cent. B. C.]; לצר on coins, Hill 255; לצר אם צדנם Hill cxxxiii; לצדנם אם . . . צר Hill 171; למלקרת בעל צר 122.1. H. צור, צר. Eg. *D̲u-ra* Voc. XXII A 22. *Ṣur-ri* Tig. Pil. III 67.66. Τυρος CIG 4472; Herodt. 2.44; Str. 16.2.23. Ζορ CIG 8628 [521 A. D.]; Ζωρος Appian Pun. 1; Σορ = Τυρος Hes. *Tyrus* Justin 11.10; *Tyros* Aen. 1.12, 346. *Sara*, adj. *Sarranus* Virgil, Georgics 2.506 (cf. Servius comment. ad loc.); Ennius 7 frag. 3; Gellius 14.5.6; Silius Ital. 1.72 (but elsewhere in Georgics and Silius: *Tyros*, *Tyrius*).

צרי 'Tyrian': הצרי Syria 6 (1925).270 (bilingual) [Greece 1 cent. A. D.]; 102. Τυριοι 122.

צר n. pr. ('Tyrian'?) 617; 913; 2020. Tironis 12302; 23379.

צרב: צרב איל 'the . . . . of a deer,' 'a . . . . deer' 165.9.

צרבם n. pr. 380.4.

צרף 'smelt': Piel Part. מצרף 'smelter' Lidz. 42.

צרפת* l. Sarepta near Sidon (rt. צרף?). Bib. צרפת. Eg. *D̲a-ar-pá-ta* Voc. VII B 3. Σαραπτα Steph. Byz. *Sarepta* Pliny 5.17.

צרר 'vex': סר 'adversary' (H. צר): w. suff. 1 sg. (סר)י? 91.2.

ק

ק (abbrev.) on a weight RES 124 [Pu].

ק—ם 'stand up, endure' (H. קום): Pf. 3 m. sg. קם in אבקם, אחקם. see also קמת.

מקם Ifil Part. m. sg. 'one who arouses, sets up'? (H. מקים) in מקם אלם a religious title or office. Lidz. 64.3; 227; 260; 377; 3351. מיקם אלם Cooke 57.4 [NP].

מקם n. pr. (=H. מקים as above?) 158.4.

מקם 'place, spot' (H. מקום) 1.14; 3.4. *macom* Poen. 930.

מקמא l. NP name of Macomades on its coins, Müller 3.66.

מקם חדש* l. Macomades in N. Afr., Μακομαδα Ptol. 4.3. *Macomades* Pliny 5.3.

מקם שמש l. Semes in N. Afr., Müller 3.111; Macdonald 3.618..

קבר 'bury': Nifal Impf. juss. 3 m. sg. אל יקבר 3.8. Pual Pf. 2 sg.? קברת NP 67, see הנכת.

קבר 'tomb' 3.3, 8; Eph. 3.54 C [Cyp]; 124.1. cst. קבר 158; Lidz. 64.1; RES 6 [Pu]; קבער Lidz. 90.1.

קדח 'kindle': מקדח Piel(?) Part. m. sg., a calling 352.
קדם 'be in front': קדם 'aforetime' Lidz. 36.12.
קדמת 'firstling, first-fruits': sg. or pl. קדמת 165.12; 166.A3.
קדש 'be consecrated': Ifil, 'consecrate, dedicate': Pf. 3 m. sg. יקדש 95.4. איקדש Eph. 3.288.6 [NP]. 1 sg. יקדשת Lidz. 36.9, 14. Hithpael(?) 3 m. sg. התקדש 'sanctified himself'? Eph. 3.288.1 [NP].
קדש 'holy place, shrine' (esp. inner room; H. קדש): לעשתרת אש בנו הקדש Eph. 3.53 [Tyre 2 cent. B. C.]; לאלן אקדש 'to the god of the shrine' Lidz. 97; 166.2, 3(?); 172; באשר הקדש 3779. בכרש בעלחמן 3778. see also ראש קדש.
קדש 'holy' (H. קדוש): לאשמן ש(ר) קדש (or 'prince of the shrine', see above) 3.17; Lidz. 8. f. קדשת 86.A7; 165.12; 166.4. pl. קדשם: ומפחרת אל גבל קדשם *Byb.*2.4–5; 3.9, 22. NP קידש 'holy' (but vowels?): לאלם הקידש Cooke 59.4 [NP]; לבעלעמן(ן) אקידש NP 43.1.
מקדש 'sanctuary' (H. מקדש) Lidz. 36.3; מקדש בת עשתרת 132.2, 3; Eph. 3.55.2 [Pu]; JA 1918.1.269–278.1 [Pu]; Cooke 59.1 [NP]. מיקדש Cooke 57.1 [NP]. pl. מק(ד)שם 175.1; 3914.1, 2, 3, 4; Eph. 3.58.1 [NP].
קדש(ת)* (adj. 'holy'?, see above) n. pr. f. *Coddosa*, reported Cl.-Gan., Recueil 6.119.
קול: קל 'voice' (H. קול): שמע קל (='my, his voice'?) 1.8; 90.2; 3399; 3778. cst. קל דברי 123.6; 3784. w. suff. 3 m. sg. קלא 138; 178; קלה RES 340 [Pu]; קולא NP 74. w. suff. 3 f. sg. קלא Lidz. 83; קלעא 3599; 3709. w. suff. 3 m. pl. קלם 88.7; 122.4. w. suff. 1 pl. (or error for sg.) קלן 418.
קטן: קטן 'small': אקטן 'the small one' Costa 38 [NP]. γαδον(?) Etym. Mag.
קטנא n. pr. 619. קט[ן] JA 1921.1.195 [Pu].
קטר: קטרת 'incense': קטרת לבנת 166.B6; 166.B3; 334.
קינטא n. pr. (*Quintus*) in trilingual, Eph. 1.43–4 [late Pu].
קיר I. Cercina in N. Afr., Müller 2.43, 53, 60–1.
קלע 'slinger' (H. קלע) RES 1214 [Cyp].
קמת Lidz. 36.10.
קנא 'stalk' (rt. קני, H. קנה)?: מכר הקנא זכא 3889.
קנז n. pr. (conn. with Bib. Edomite קנז?) 366; 1428; 2219.
קנזא n. pr. 672; 3768.
קנזם n. pr. 1101.
קני 'acquire': מקנא 'cattle, property in cattle' (H. מקנה) 165.15; 167.6. see מקנמלך.

קנמי: קנמי את כל ממלכת . . . אל יפתח אית משכב ז 3.4, 20 (Eph. 2.164 and Torrey, ZA 26 (1912).83–4: קנם-מי 'whoever,' Syr. קנום 'persona,' used for emphasis; Poebel 19 n. 3: 'beware of me,' rt. יקי, Arab. *wqy*, Impv. m. sg. w. suff. 1 sg.; Stade 223: 'my curse to every . . . ,' Talm. קונם 'vow,' but this is a late artificial term; Syria 8 (1927).365: = H. קנה מי אתה 'owner of whatever (land) you may be'; Praetorius, ZDMG 58 (1904).198; Cl.-Gan., Recueil 6.203–8.).

קננסת n. pr. f. 3843.

קנצתי n. pr. f. 3840.

ק[ס]ם 'cups' (?, cf. H. כוס ?) 45.

קפא a coin of value larger than קר 86.A3, 5, 8.

קפן n. pr. 1459.

קצי 'cut off': Piel? Impf. 3 m. sg. w. suff. 3 m. sg. יקציא 3784. 3 m. pl. יקצן 3.22. Inf. w. suff. 3 m. pl. לקצתנם 3.9–10.

קצר: קצרת part of sacrificial animal 165.4, 6 (Praetorius, ZDMG 60 (1906). 165 = Aram. קרצולא, H. קרסל?).

קר a coin of small denomination 86.A6, 9, 15.

קר: קרת 'city' (H. קרת) Lidz. 89.

—קרת* l. Carteia in Spain Καρτηιαν Str. 3.2.14. *Carteia* Pliny 3.3.

קרתחדשת l. in Cyprus 5. *Qar-ti-ḫa-da-as-ti* Esar. v 69. l. Carthage in N. Afr. on coins, Müller 2.74 [Pu]; עם קרתחדשת 269, etc.; Eph. 3.281.1–2 [Sard. Pu]. Καρχαδονιον CIG 1565; Καρχηδων Herodt. 3.19 (<Karthadon, dissim. in Greek, Friedrich, IF 44 (1926).102); etym. καινὴ πολις and called also κακκαβη (see כבב) Steph. Byz. CARCHEDONIA 12975; CARTAGO CIL I 585.89; CARTHAGO 152, etc.; KARTAGINIS 5262; KARTHAG 883, etc.; *Carthago* Justin 11.10. l. in Spain Καρχηδων ἡ καινὴ Ath. 121; *Carthagonova* Livy 21.5; mod. Cartagena.

קרתחדשתי 'Carthaginian' (of Cyprus) 86.B6.

קרתיתן n. pr. (from מלקרתיתן) Eph. 3.285 [Pu].

קרתם* l. near Sidon *Qar-ti-im-me* Esar. iii 3.

קרתמשל n. pr. (from מלקרתמשל) Eph. 3.285 [Pu].

קרתשמש l. Heliopolis in Egypt Eph. 3.28 [Eg. Ph].

קרא 'call, invoke': Pf. 1 sg. קראת 1.7. *corathi* Poen. 930, 940. Part. m. sg. קרא 1.2.

קרב: קרבן n. pr. (or קרב(ם)) 1100.

קרן 'horn': dual w. suff. 3 m. sg. קרני 165.5. dual in בעלקרנם.

קרן l. Carne in Phoenicia, Hill xxxix, 111. *Carne* Pliny 5.18. mod. Qarnūn.

קרפעל n. pr. (from מלקרתפעל?) 713.

קשחת n. pr. f. Eph. 1.297 [Pu seal].

ר

ר—ח: רח 'spirit, wind' (H. רוח) 3785. pl. רחת Lidz. 85.4?

ר—ם (H. רום): רם 'lofty': Part. or Pf. 3 m. sg. in n. pr. pl. שמם רמם Lidz. 8; see below.

—רם: —אדנ; —אח; —בעל; —בת; —מלכ.

רמבעל n. pr. 99.

שמם רמם*(?) d. Σαμημρουμος Sanch. 34 d.

ראסתיטטא n. pr. (*Restitutus*) Eph. 1.46 [NP].

ראש 'head' (H. ראש) *Klmw* 15, 16; 'promontory,' in place-names beginning with *Ros*, *Rus*. pl. ה[ראש]ם 1.6. ρω in alphabet names.

ראשת 'beginning, chief, choice part' (cf. ראשית שמנים Amos 6:6): ראשת נחשת 5.

(מ)ראש 'head-covering' (cf. H. מראשות 'head-place'): סות ומראש עלי *Byb*.6.

רש n. pr. 144.2, 7–8.

ראש* l. in N. Phoenicia Ρωσσος CIG 3497(?); Ρωσος Str. 14.5.19. *Rhosos* Pliny 5.18. mod. Arsūz.

רש אדר l. in N. Afr., Müller 4.78. Ρυσσαδιριον Ptol. 4.1. *Rusadir* Pliny 5.1.

ראש מלקרת l. Heraclea Minoa in Sicily, also רש מלקרת Poole 251 ff. בעם רש מלקרת 3707; 264 (where CIS had read בת מ').

רש קדש* l. in Phoenicia Eg. *Ru-ša-qdš*. Voc. X C 9 [18th Dyn.], also ראש קדש* Eg. *Ru-'u-š(a)-qdš*. Voc. III E 6 [19th Dyn.]. see also בעל ראש.

רבב: רב 'much, many': pl. m. עד פעמת ברבם Eph. 3.281.5 [Sard. Pu].

רב 'abundance'? 86.B4.

רב 'Chief,' a political title Lidz. 15; 229; 372, etc. abbreviated: ר 132.4; 170. pl. רבת in רבת מאת below. רב עבר לספת רב שני 'Rab of . . . , lieutenant-Rab (Under-prefect)' Lidz. 11, see שנא. in titles: רב ארץ Lidz. 36.2. רב חזענם Lidz. 22.4–5. רב חרש 'Construction-chief' (with coll. sg. instead of pl., cf. רב סרים 2 Ki. 18:17) 64. רב כהנם 119; Lidz. 90; רב הכהנם RES 249; f. in ח' רב כהנת בת ח' 'abbess, chief,

of the priestesses' (f. of רבכהנם taken as a compound, or artificial use of רב for feminine because רבת meant 'goddess' specifically) Eph. 2.179 [Pu]; f. בתבעל רב כהנם בת ח' 'chief-priestess,' as above (form carried over from m., all the easier since the רב remained unchanged in both m. and f. titles?) Eph. 3.57–8 [Pu]. רב מאת 'centurion' RES 1502 [Tyre 3 cent. B. C.]; שפט רב מאת 'Šafot, the centurion' JA 1918.1.269–78.3 [Pu]; pl. רבת מאת ib. 2 (but Lidzbarski, Sitzungsber. Berlin Akad. Wis. 1913.1. 302 reads רב תמ.ת). רב הספרם Costa 22. רב סרסרם Lidz. 22.1, 2, 3. ... רב(י)אנ(י) 3140.

רבת 'Lady, Goddess' (f. of רב): הרבת בעלת גבל 1.2; לרבת עשתרת 135; לרבת לתנת פן בעל 177; לרבת לאמא ולרבת בעלת החדרת 180, etc. throughout Pu inscs.; לאם לרבת ולאדן לבעלחמן; לרבת ולאדן לבעלחמן RES 789 [Pu]. לרבי לתנת פן בעל 380; error 419. w. suff. 3 f. sg. לרבתי 11.3. w. suff. 1 sg. רבתי 1.3; Lidz. 37.2. w. suff. 1 pl. רבתן 3.15; 3696; 3800. pl. לרבת לעשתרת ולתנת 3914.1; רבת חות אלת מלכת (pl., listing 3 goddesses, or sg., the three titles referring all to one goddess?) Lidz. 85.1.

רבת—: —עבד.

רבת* l. in Phoenicia? Ραββωθης Pauly-Wis. art. Sidon (ser. 2, vol. 4) 2220 [Sidon insc.]; personified? in Ραββωθη (var.—θιν) name of Phoenix, Steph. Byz. under Φοινικη.

רבע: ארבע 'four' (H. ארבע): עסר וארבע 'fourteen' 3.1; ארבע Eph. 3.58.6 [NP]. cst. (f.?) ארבעת: ארבעת ארבעם שת Lidz. 99.5. pl. ארבעם 'forty' Lidz. 99.5; מספרם ארבעם ושלש RES 1543 [Pu]. ערבעם NP 23.

ארבעי 'fourth' (cf. H. רביעי): ים הארבעי 166.1.

רבע 'quarter' (H. רבע): רבע שלשת 'three-quarters' 165.9, 11.

רבץ n. pr. (or —רבצ) 2909.

רגז 'be agitated': Ifil Impf. 2 m. sg. w. suff. 1 sg. אל תרגזן Lidz. 6.4. Inf. רגז תרגזן ib. 7.

רגמן n. pr. RES 1522 [Cyp.].

רומענא n. pr. (*Romanus*) NP 19.

רזח: מרזח 'cult festival' (cf. H. מרזח Amos 6:7): בים 4 למרזח Lidz. 52.1 (or name of mo.?); כל מרזח וכל שפח וכל מרזח אלם 165.16.

רחב 'be wide': רחב* l. רחב Josh. 19:28. Eg. *Ra-ḥu-ba* Voc. XII D 1.

רחם: פעל הרחמת 'maker of . . . . ' 340.

רכב 'ride,' in
רכבאל d. god of the יארי dynasty *Klmw* 16.
רכבר n. pr. (error for עכבר?) 2570.
רלחמה (or דלחמה) in (ר)לחמ(ה) ע' בן פ' אש על 112a; אש על שרכש רלחמה 112.b1, c1; ש על רלחמה שרכש 112b2.
(ר)מפן n. pr. RES 776 [Pu].
רנם see אי רנם.
רעי 'graze': רע 'shepherd' (H. רעה) or 'companion,' from rt. below: pl. (ר)עם 86.B8.
רעי 'associate with': רע 'friend, companion,' in n. pr. below; epithet of a deity in עבדרע.
רעמלך n. pr. 1199; 3803.
רעת =Aram. רעות 'will, decision,' a loan from the official Aramaic of the Persian period? Lidz. 52.4.
רפא 'heal': Pf. 3 m. sg. w. suff. 3 m. sg. רפיא 143.4.
רפא (Part. m. sg.) 'healer, physician' 321–3; 3513(?). *rufe* Poen. 1006.
רפא n. pr. 2566.
מרפא mo. 11.1. see also בעלמרפא.
מרפאם mo. RES 453 [Cyp.]; 124.3; 179.
רפי (?): רפאם 'shades, ghosts' (H. רפאים) 3.8; Lidz. 6.8. לעל(נ)א ראפאם Lidz. 101.1 (Friedrich, AfO 10 (1935). 83). (cf. Karge, Rephaim 609; Albright, Haupt volume 150).
רצף l.? (or =רשף?): לב' אש אלם אש למלקרת רצף Levy SG 31.
רקא a calling (=רקח below?) 315; 358.
רקד 'dance, skip': מרקד dance in בעלמרקד.
רקח 'compound': רקח 'ointment-mixer': הרקח 3056; 3784. ארקח 3628. see רקא.
רקע 'beat, stamp': מרקע 'beaten plate': מרקע חרץ 90.1; RES 453 [Cyp.].
רש see ראש.
רשא n. pr. (rt. ראש?) 3778.
רשף d. Rešef: רשף חץ 10.4; רשף מכל באדיל 89; 90.2. (רש)ף אליית Lidz. 34.3–4; רשף אלהיתם RES 1213 [Cyp.]; RES 1214 [Cyp.]. also in תרשף[ע] (rather [ב]ת רשף?). see also רצף (cf. Albright, Haupt volume 146, 151; Vincent, RB 37 (1928).526).
ארשף d. (=רשף): עבד בת ארש[ף] 251.
רשף 'shades,' or 'flame' (H. רשף)?: ארץ רשפם Lidz. 8 (cf. Albright, Haupt volume 149).
רשפיתן n. pr. 44.2.

ש

ש 'of': כהן שבעלשמם 379; הכהנת שרבתן Eph. 1.293 [Pu]; הבנם שאבנם Lidz. 93.2; החרשם שיר ib. 6; הנסכם שברזל ib. 7; 3914.4; עמת שעשתרת 3776; שעם מחנת, see מחנת; 3056. 'of, belonging to': מצבת שא' Lidz. 93.1; מנצבת שב' JA 1918.1.252 [NP]; שע' בן מ' denoting ownership of object on which it is inscribed 133. 'son, client, slave of': Eph. 3.110 [Abydos]; רש ש נגד . . . רש בן נגד 144.2–3, 7–8; 139; 143; 2705; 2791; 2939, etc.; פ' הצידן שב' 'F. the Sidonian, client of B.' JA 1917.2.12.2 [NP]. נדער שאש נדר (error for אש) Rev. Tun. 1916.349. שנדר (for אש נדר) 761; 2096; ש על— 112 b2 error for אש על— 112a, b1, c1; שכתב (for אש—; if correctly read) Eph. 2.182 [Pu-NP]. NP: של 'of' (as against אש ל—; cf. late H. שֶׁל): האש שלא 'her husband' Cooke 56.3 [NP]; Cooke 57.7, 9 [NP]. *se*, in *nessoesse sade* Apuleius 47. *sy* Poen. 930. *syllohom* 'their' (=שלהם*) Poen. 933.

ש 'sheep' (H. שֶׂה) *Klmw* 8, 11.

ש—ח: שח 'plant' (H. שִׂיחַ) 166.2.

ש—ם 'put, place' (H. שׂוּם, שִׂים): Pf. 3 m. sg. שם 123.2–3. 3 pl. שם 3.5. Part. m. sg. שם אנך 1.12.

ש—ת 'put, set' (H. שִׁית): Pf. 3 m. sg. שת in בעלשת. 1 sg. w. suff. 3 m. sg. שתי *Klmw* 11. 3 pl. שת *Klmw* 13. Impf. 2 m. sg. תשת 1.13. Inf. לשת 166.8. Qal passive Pf. 3 m. sg. אש שת 'that which was (or part., is) set' 165.20. 3 f. sg. שת 3.17, 18. Ifil Pf. 1 sg. ישת Lidz. 36.7.

שאוארא n. pr. (*Severus*) Lidz. 101.

שאל n. pr. *Klmw* 4 (cf. Friedrich, KF 365 n).

שאן 'rest securely': Pf. 3 m. sg. in אבשאן.

שאנן n. pr. (cf. H. שַׁאֲנָן 'secure') 309.

שאעכבר l. in N. Afr.(?), Müller 2.28; see עם.

שאר 'flesh' (H. שְׁאֵר) 165.4, 6, 8.

שאת see נשא.

שבל: שבלת n. pr. f. (=H. שבלת 'ear of grain'?) Lidz. 89.

שבע 'seven' (H. שֶׁבַע): שבע 166.B6. בעסר ושבע לירח מפע 'on the seventeenth (day) of the month M.' Eph. 3.58.5 [NP]. pl. שבעם 'seventy' JA 1916.1.444 [NP].

ש(ב)שקל(ת)א (or שח—) on a small bronze, prob. a weight: includes שקל? or non-Sem.? Eph. 1.272 [Crete Ph].

שבת Lidz. 36.10.

שני 'grow' (Aram. loanword; cf. H. שׂגה)?: adj. f. pl. חית שנית 'many animals'? Lidz. 36.9.

שגר d. (f.?) of fertility of animals (H. שגר 'offspring')? in n. pr. עבדשגר.

שד (rt. שדד, cf. H. שד 'booty'?): כל מנם משד Lidz. 6.5.

שדבי n. pr. 2187. —שד 935.

שדבנחעם (Aramaic?) graffito Eph. 3.125 [Eg.].

:שדי שד 'field' (H. שדה): cst. בשד שרן 'in the Plain of Sharon' 3.19; שד נרנך Lidz. 36.9; שד לובים Eph. 3.60.2 [NP]. שד אלנם 'cemetery' (translating an Egyptian idiom *ẖr-nṯr* Erman-Grapow, Wörterbuch 3.394) Eph. 3.126 [Eg.]. abs. (not cst.) σαδε Diosc. 1.127; σαδοι ib. 4.177.

שדכסחל l.? 171.

שד ק(ד)י (or ק(ר)י) l. Eph. 3.28 [Eg.].

שדכש (or שרכש) in נ' בן ע' אש על שדכש רלחמה 112 b1, c1; also רלחמה שדכש 112 b2.

שדרפא d. (Palm. שדרפא; Σατράπης) Cl.-Gan., Recueil 4.325 (RES 234 and 1601. Eph. 1.282–3 suggests reading —שדר) [famous stele of Amrit in Ph., insc. of middle-late (Persian?) Ph period]; לאדן לשדרפא JA 1921.1.194 [Pu] (cf. Renan, Miss. de Ph. 241).

:שדש שש 'six' (H. שש) Eph. 2.67 [NP]; ש(אש)ם ושאש NP 123. pl. ששם 'sixty' Eph. 2.65 [NP]; שישם JA 1916.1.106.2 [NP]; see also זבחששם.

שהקנדע n. pr. f. (*Secunda*) NP 123. שקנדע ib.

שוק l. Zuchis in N. Afr., Müller 2.20–1.

שחר d. 'Dawn' (H. שחר) in עבדשחר ,בדשחר and:

שחרבעל n. pr. 287; NP 130.3.

שחת Piel (or Ifil) 'destroy' (H. שחת): Impf. 3 m. sg. ישחת ראש *Klmw* 15, 16.

שיגען l. Siga in N. Afr., Müller 3.98, 142.

(שכ)א(ר) pl. in פעל א(שכ)א(ר)ם 336.

שכב 'lie down' (H. שכב): Part. m. sg. אנך שכב Lidz. 6.1–2, 5; ושכב אנך 3.3. f. sg. אנך . . . שכבת *Byb*.6. Nifal Part. f. sg. הנשכבת 'she who is laid away' NP 130.6.

משכב the lower classes in Ia'udi (Hofal part. of שכב, 'the oppressed masses'?): יתלון משכבם כם כלבם *Klmw* 10; ואנך . . . משכבם אל יכבד לבעררם ib. 13; תמכת משכבם ליד ib. 14–5.

משכב 'lying-place,' esp. 'tomb' (H. משכב) Lidz. 6.8; 3.6, 7, 8, 10; Lidz. 22.5; משכב נחתי 46.2. w. suff. 1 sg. משכבי 3.7.

שכן 'dwell' (H. שכן; or 'agent,' H. סוכן?): Part. m. pl. שכנם 86.A7. שכן = ? 135.2, 3.

שכניתן see סכניתן.

שכפת n. pr. (or שנפת?) 935.

שכץ possible reading of NP legend on coins of Sexi, here read צכץ.

שכר 'hire' (H. שׂכר): Part. m. sg. ושכר אנך *Klmw* 7–8.

(של) semi-effaced intrusion at end of l. 4 in one (RES 287) of the 10 copies of Lidz. 8.

שלב part of sacrificial animal ('ribs'?, cf. שלבים 1 Ki. 7:28): השלבם 165.4, 6, 8. with prothetic aleph האשל(בם) 167.4; 170.

שלח 'send, stretch out': Pf. 3 m. sg. שלח יד *Klmw* 6; and in n. pr. (or Piel 'set free'?).

שלח n. pr. RES 906 [Pu].

—שלח: —אב; —אשר.

שלך Piel (of uncertain meaning, but cf. Arab. *slk* 'travel, enter'; H. Hifil השליך 'cast') in n. pr. אשמנשלך, בעלשלך, שמששלך and:

שלך n. pr. 2241; 3158.

שלכבעל n. pr. RES 594 [Hadr. Pu].

שלכת n. pr. (hypocor., or שלרת abbrev.) RES 535 (=935; Eph. 2.169, 3.55) [Eg.].

שלם 'be complete' (H. שלם): Piel Pf. 3 m. sg. w. suff. 3 m. sg.(?) שלמה he completed it(?) 144.4–5. שלם 'he paid, requited' (cf. H. Piel שלם) in n. pr. below. 1 sg. שלמתי 'I paid' NP 86 [Pu script]. Inf. לשלם 'to pay' Lidz. 52.7.

שלם a type of sacrifice (H. שלם): 86.B4(?); שלם כלל 165.3, 5.

שלם n. pr. (hypocor. of name in —שלם = '—requited', or = Heb. שלום or the like) Levy SG 22; 93.4; Eph. 3.98 [Abydos]; 852.

—שלם: —אשמנ; —בעל.

שלם d. (=H. שלום 'Welfare, Peace'?) in בחשלם, יכנשלם and:

שלמבעל n. pr. RES 909 [Pu]. שלמבע Rev. Tun. 1918.193 note 2 [Pu].

שלמן d. Šulman (Akk.; Aram. Σελαμανης) Lidz. 11 (cf. Albright, AfO 7 (1931–32). 164)

שלן n. pr. (=H. שׁלון?) 3778.

שלש 'three' (H. שלוש): f. שלש חמשם שת Lidz. 16.8; בשנת שלש RES 453 [Cyp.]; RES 1543 [Pu]. שעלש JA 1916.1.454.4 [NP]. cst. שלש 132.1. *Salus* Aug., Epist. ad Rom. inch. Exp. 13. m. שלשת on a weight (perhaps 'one-third,' with different vowels) Eph. 1.13 [Ph]; שלשת בן מ' 'the three sons of M.' 93.4; רבע שלשת 'three quarters' 165.9, 11. pl. שלשם 'thirty' Lidz. 34.5.

שלשא 'third'(?), an adj. in title רב שלשא RES 910 [Pu]. see רב שני and שנא.

שלשן 'one thirtieth'(?) on coins, one thirtieth of a mina, Babelon 611; Hill cxxvii.

שם 'name' (H. שֵׁם): שם נעם 7.6. cst. עשתרת שם בעל (or 'A. of the heavens of B.'?) 3.18. w. suff. 1 sg. שמי Eph. 1.164–9.6 [Pu]; לשמי Lidz. 36.3; בשמי 3785. w. suff. 3 pl.(?) שמם Eph. 1.164–9.6 [Pu]. pl. שמאת Eph. 1.46.12 [NP].

שם n. pr. = 'Ἀντίπατρος, (cf. Eph. 1.151 note) 115.1.

שמא n. pr. (hypocor. of name in —שמע?) 1436.

שמא n. pr. f. (see above) 51.

שמו n. pr. (error?) 2760.

שמזבל n. pr. f. Lidz. 22 (cf. Praetorius, ZDMG 57 (1903).532; Noth 123).

שמחת n. pr. f. 532; 3666(?). שמחית 281; 3214.

שמי: שמם pl. 'heavens' (H. שָׁמַיִם): שמם רמם Lidz. 8; עשתרת שמם אדרם 3.16, 17(?). see also בעל שמם. Σαμημρουμος ὁ καὶ Ὑψουράνιος = שמם רמ[ם] (or cst. שם מרם H. שְׁמֵי מָרוֹם?) Sanch. 34d. *samen* Aug., Quaest. in Hept. 7.16.

שמל n. pr. (abbrev.?, e. g. of שמעאל?) Krug. 23.

שמן 'eight' (H. שְׁמֹנָה): f. בשנת שמן 92.2; Eph. 2.66 H [NP]. שנת שמנא JA 1916.1.465 [NP]. pl. שמנם 'eighty' Eph. 2.67 M [NP].

שמן 'fat, oil' (H. שֶׁמֶן) 165.12.

שמע 'hear' (H. שָׁמַע): Pf. 3 m. sg. שמע 88.7; 90.2; 123.5. שמא Lidz. 92.4. שעמא 3244 [NP]; NP 18; NP 74–5, etc. שמו NP 85. 3 f. sg. שמע 1.8; 3777. שמא Lidz. 84.4. 3 pl. שמע (or sg.? or Impv.?, after dedication to Baal and Tanit) 180, etc. שמא 180; 213; 1342; 1577, etc. שמה Costa 75; Costa 91. שם 1330; 2448; Lidz. 99. שבע 3599. Impf. juss. 3 f. sg. תשמע 178; 252 (referring to Tanit, after a dedication to both Baal and Tanit), etc.; 1109. תשמא 411. תשמה RES 337 [Const. Pu]. תשם 1144. 3 m. pl. ישמע (or m. sg.? after a dedication to Baal and Tanit) 193; 380, etc.; 3778. ישמעא 3709. 2 m. sg. תשמע 3.6.

שמע n. pr. Cl.-Gan. S 9 (perhaps H.).

—שמע: —בעל; —מלקרת.

שמעא n. pr. 11.3.

שמעבעל n. pr. Lidz. 52.2.

שמעמלך n. pr. 3778.

שמר 'watch, guard' (H. שָׁמַר): Pf. 3 m. sg. שמר in n. pr. Impv. or Part. pass. m. sg. נצר ושמר in magical formulae Eph.

1.172 (RES 19–20) [Pu]. Part. act. m. sg. שמר 'watchman, inspector' 132.7.

שמרת 'watch, watch-tower'? 3914.4 (Eph. 1.301).

שמר n. pr. 193; 865.

—שמר: —אסר; —אשמנ; —בעל; עבדשמרא(?); —פמי; —צד.

שמרבעל n. pr. 384; 704.

שמש 'sun' (H. שמש) 3.12; Lidz. 6.7–8; מצא שמש 'west' Lidz. 16.1; 3778; מבא השמש 'east' 3778.

שמש d. 'Sun': [עב]ד בת שמ[ש] 3780; perhaps שמש on coins from Malaca Spain, Müller 2.56; in n. pr. below. see also קרת שמש; מקם שמש.

—שמש: —אבנ; —ארנ; —עבד.

שמש— l. in Phoenicia *Sam-si-mur-ru-na* Esar. v 61 (noun of rt. א—ר + *m* preformative: 'light'?).

שמששלך n. pr. 1273.

שמת— n. pr. 2466.

שנרנא n. pr. Lidz. 99.3–4.

שני 'repeat': שנם 'two' (H. שנים): m. סמלם שנם Eph. 2.161 [Sidon c. 2 cent. B. C.]; נצבם וחנוטם שנם 2 139.1; בשנם לירח 'on the second day (day 2) of the month' Eph. 1.42 bot. [Altiburus, late Pu]; ... מקדשם שנם Eph. 3.58.1, 6 [NP]. cst. שן בן א' (H. שני) 122.3.

אשנם 'two' 10.3. cst. אשן בן א' 88.6.

שני 'second' (H. שני) 3.6; רב שני 'Lieutenant-Rab' Lidz. 11.2. שנא a title 'Second'(?): השנא 359; ע' השנא בן א' השנא בן מ' רב הכהנם RES 249 [Pu]. (Stade, ZAW 22 (1902).325: cf. כהן משנה; Cl.-Gan., Recueil 5.69: cf. *δευτεροστάτης*; cf. Amorite title *dagamu*(?), Albrecht (Albright), OLZ 24 (1921).18; Lidzbarski, Eph. 1.248 n, objects to regarding שנא as Pu spelling of שני; it may be a different form, cf. similar title רב שלשא).

שני 'change': שת 'year' (H. שנה) 7.4, 5; Lidz. 16.5; Lidz. 44.4; Lidz. 52.1; (א)רבעת ארבעם שת Lidz. 99.5; לפני השת ז Eph. 3.58.5 [NP]. cst. בשת מ(לכ)י 'the first year of his reign' 4.1–2; 124.3. (ש)עת (cst.) JA 1916.1.460 [NP]. pl. שנת 3.1; 10.1; 93.1; RES 453 [Cyp.]. שענת JA 1916.1.454.4 [NP]. שענאת ib. 3 [NP]. שענות JA 1917.2.13 [NP]. w. suff 3 m. sg. שנתו *Byb.*2.5; *Byb.*4; 1.9.

שנ(י)ת: למלכעשתרת שנ(י)ת ש' בן ע' on an urn for human ashes, RES 909 [Pu].

שנך n. pr. JA 1918.1.269–78.2, 5.

שנן n. pr. 3843.

שנעמם n. pr. (error for אשמנעמם or שכנעמם?) 3447.

שסף n. pr. 3051. see שצף.

שעי 'regard with favor' (H. שעה) in n. pr. ארנשע and:

שעבעל n. pr. (or effaced from —ישע 'deliver'?) RES 1519 [Cyp.].

שעלת l. Sala in N. Afr., Müller 3.163.

שעפרדם n. pr. (Greek?) 3537.

שער 'gate' (H. שער) 7.3.

שפח 'family, clan, family-sacrifice' (cf. H. משפחה, esp. זבח משפחה 1 Sam. 20.6, 29) 165.16;

אדר שפח Eph. 1.164–9.7 [Pu].

שפט 'judge, govern' (H. שפט): Pf. 3 m. sg. שפט in n. pr. 3 f. sg. waw consecutive? or Impv. f. sg. ושפט 3785. Impf. 3 m. sg. ישפט in n. pr.

שפט 'governor, law-giver' (H. שופט), title in Phoenician and Punic city-states: ע' השפט 47.1–2; 118; 176; השפט א' 228.3–4; שפט 3567. pl. שפטם 135; שפטם ח' וע' 143.2; 3914.5. SUFES CIL V 4919–20; SUFETE ib. 4922. pl. SUFETES 12228; Eph. 2.343 [Lat. insc. Tunisia c. mid. 2 cent. A. D.]; Livy 28.37.2, 30.7 (var. *suffetes*).

משפט 'rule, authority' (H. משפט): חטר משפטה *Byb.*1.

שפט n. pr. 132.5; 175, etc.; Lidz. 93.7. שעפט CRAc. 1916.124 [NP]. SAFOTIS(?) 23997.

—שפט: —בעל. see also בעלשפט.

שפטבעל n. pr. 179; 2126. *Sa-pa-ti-ba-al* of Arvad, Asb. 2.83.

שפטיש(ר) n. pr. (=?) 3245.

שפן 'badger' (?, H. שפן): שפן n. pr. RES 1913 [Eg. seal].

משפן some object: ישת במקדש מלקרת אית משפן אבי בנחשת Lidz. 36.7 (=משפן 'statue of the face of —' ?). also a calling: נ' משפן Eph. 3.102 Ab [Abydos].

שצף a type of sacrifice 165.11.

שצף n. pr. 194; 1467; 2870; 3314. see also שסף.

שצפא n. pr. 969. [שצ](פי) (?) 1457.

שצפם n. pr. 274; 1523.

שצפת n. pr. f. 2051; RES 539 [Pu].

שקב (?) n. pr. Levy SG 31.

שקד 'be bent upon, be watchful over' (H. שקד; cf. Talm. use): Impf. 2 m. sg. תשקד 166.B5.

שקל 'weigh' (H. שקל): שקל Part.: 'Weigher' RES 15 (Eph. 1.295) [Pu].

שקל 'a weight,' shekel (H. שקל) 165.7. σιγλος (Xenophon) and σικλος Boisacq. see also שבשקלתא.

משקל 'weight' (H. מִשְׁקָל) Lidz. 36.14; 143.1; 165.6. pl. משקלם RES 933 [Pu].

שקעא n. pr. RES 1913 [Eg. seal].

שקק: שק* 'sack' (H. שַׂק) σακκος Boisacq.

שר l. app. Pu name of Cirta, N. Afr., Berber כרטן(?): שר 302–6; 2678, etc. שאר 301. שער 299; 300. also שרי 3785. שריא 3822. שארי 296. also שרם 297–8, etc. שארם 3731. שערם 294–5. also שרם בחם Lidz. 97; Lidz. 99.2. שערם בחם Lidz. 98.3. שרמי 2441. שעראת 3886. cf. esp. 294; 3822.

שרדל cognomen: 'Sardinian'(?): לאשמנאדני שרדל בן ע' 44.1.

שרדן l. Sardinia: ר' שהא בשרדן 'R. who lives in Sardinia' 144.2–4.
שרדני n. pr. 'Sardinian' 2022; 2245; 3320. שרדכי (error?) 3700.
שרדנת n. pr. f. 280; 879.

שרי: משרת (H. מִשְׂרָה)? see rt. שרת.

שרם n. pr. (error for שמר?) 1278.

שרן l. Sharon plain in Palestine (H. שָׁרוֹן) 3.19; 4.4 (in name of a temple, cf. Eph. 2.53).

שרר: שר 'prince' (H. שַׂר): אשמן ש(ר) קדש 3.17; Lidz. 8. צדן ש(ר) name of a temple Lidz. 8.

שרש 'root' (H. שֹׁרֶשׁ) 3.11. συρις Diosc. 2. 193.

שרת 'serve' (H. Piel שֵׁרֵת): משרת 'ministry' (or rt. שרי, H. rt. שׂרה, H. מִשְׂרָה 'rule, office'): פעל אית כל אש עלתי משרת Lidz. 52.3–4; פעל משרת את פן הגו ib. 7–8.

שש see שרש.

ששן* 'lily' (H. שׁוּשַׁן, שׁוֹשַׁנָּה) σοῦσα Boisacq. *susinum* Pliny 13.2.

שת see ישן.

ת

ת accus. particle. see אית.

תאחת see תחת.

תאם 'twin' (H. תאם; Talm. תאום) in n. pr.
תאם n. pr. 46.3.

תאפנה see אפנה.

תאר: תאר 'form, comeliness' (H. תֹּאַר) 3.12.
תארת (or rt. א—ר?) = ? Eph. 1.164–9.6 [Pu].
תארא n. pr. f. (hypocor. of name in —תאר) 64.1.

תבגג l. Thugga in N. Afr., Pu-Berber biling, JA. 1918.1.269–78.1 [Pu], 6 [Berber] תבגעג Chabot, CRAc. 1916.121, 124 [NP].

תבנת n. pr. (rt. בני?) Lidz. 6.1; 3.2.

תברבשי l. Thubursicu or Thuburbo in N. Afr. 309.

תברכען l. Thabraca in N. Afr., Müller 3.52.

תברת part of sacrificial animal (rt. ברי?) 167.2, 3.

תננץ n. pr. (non-Sem.) 117.2.

תו* 'mark, sign' ταυ in alphabet names.

תוך 'midst': תכת 'midst, middle': כת(בת) 'in' 1.5.

מתכת 'midst' *Klmw* 5.

תונצן l. Tuniza in N. Afr., Müller 3.52 (or תונזן).

תחוא see חוי.

תחת 'under' (H. תחת) graffito to *Byb*.1; Lidz. 6.7; 7.7; NP 68. תעת NP 67. תאחת(?) Eph. 3.60.2 [NP]. w. suff. 1 sg. תחתן *Klmw* 14. w. suff. 3 m. pl. תחתנם 3.9.

תין 'fig' (H. תאנה) 166.B5.

תינגא and תיתגא see תנגא.

תכך 'harass, oppress' (H. noun תך; Aram. 'bind,' in magic): Impf. 1 sg. אתך Lidz. 85.2.

תכלת see כלי.

תלנק n. pr. RES 1931 [Pu].

תמא 'commander' (Part. or other noun form; loanword from Akk. *tamū*) *Byb*.1.

תמדעת l. Tamusia in N. Afr., Müller 3.162 (cf. Gsell 2.167).

תמך 'support': Pf.1 sg. אנך תמכת *Klmw* 13.

תמכא n. pr. Levy SG 24.

תמכאל(?) n. pr. Cl.-Gan. S 23.

תמכי l. Timici in N. Afr., Müller 3.143.

תמם: תם 'complete' (H. תם): Pf. 3 m. sg. תם 'resolved' Lidz. 52.1; and n. pr.

תם 'whole(some), innocent' (H. תם) NP 58; NP 69. f. תמ[ת] n. pr. below; תמא NP 55.

תמבעל n. pr. RES 907 [Pu].

ת(מ)[ת] n. pr. f. *Klmw* 4.

תמנת n. pr. (or תמן) 3770.

תמר 'date-palm': תמר a calling, 'date-merchant' (or palm-grower') Eph. 3.102 [Abydos].

תמש l. Tamassos in Cyprus 10.2. *Ta-me-si* Esar. v 68. Τεμέσην Homer, Od. I 184; Ταμασσος Str. 6.1.5 ("also pron. Τεμεσος"); 14.6.5 (var. Ταμασος).

תנגא l. Tingis in N. Afr., also תינגא, תיתגא Müller 3.144–5; Macdonald 3.618. Θιγγη Hecataeus frag. 326; Τιγγιν Str. 3.1.8. *Tingi* Pliny 5.1. mod. Tangier.

תנד n. pr. (or תנר) Levy SG 24.

תנת d. Tanit, Tênt (prob. non-Sem., N. Afr. goddess): לרבת לתנת פן בעל ולאדן לבעל חמן 180 and passim in Pu inscs.; תנת 3785; תנת בלבנן 3914.1; לרבת לתנת פן בעל חמן (error)

2434. לרבתנת 910; 2615; 3175. errors: תננת 960; 2024 תן 2532. תמת 221; 853; 3149. תבת 2957. לתלת 543. abbreviated ת 396. also written תינת Costa 23 (=22b; Eph. 1.40) [Const. Pu]; Costa 63 [Const. Pu]; Costa 26 (Const. NP]. *Ταιντιδα* CIL 13327 (cf. CIS p. 287). —*Θεννт*– in *Αφεθεννтυ*, see עבדתנת.

תנת—: —אש; —בד; —עבד; —עז; —צד.

תעב 'abhor': תעבת 'abomination' (H. תועבה) Lidz. 6.6.

תעינת l. Thaena in N. Afr., Müller 2.40.

תעל(י)ת a constructed or manufactured object (perhaps תעל(ב)ת) Eph. 1.299 [Pu] (RES 240 and 500).

תפך: תפך ה(אלע)ם 3002.

תפל n. pr. (abbrev., e. g. of מלקרתפעל?) Krug. 25.

תפף 'beat the timbrel or drum': מתפף Po'el Part. 'timbrel-beater, drummer' Eph. 3.97 [Abydos].

תרש n. pr. 3035; 3393.

תרתא n. pr. (Persian?) Eph. 3.111 [Abydos].

*תשע 'nine' (H. תשע): pl. *תשעם 'ninety': טישם NP 55; JA 1916.1.107 [NP].

THE PHOENICIAN INSCRIPTIONS

INSCRIPTIONS IN CIS AND LIDZ.

CIS 1 (Yehawmilk) [Byblos Ph 5 cent. B.C.] (=Lidz. 5).
3 (Eshmunazar)–4 [Sidon Ph c. 5 cent. B.C.] (=Lidz. 7).
5 (Baal Lebanon Plate) [Cyprus Ph 9(?) cent. B.C.] (=Lidz. 17).
7–9 [Tyre Ph 2 cent. B.C.] (=Lidz. 12–13).
10–87 [Cyprus Ph c. 4(–3) cent. B.C.]: Cition.
88–94 ["]: Idalion.
95-96 ["]: Lapethos.
97 [Egypt Ph c. 4 cent. B.C.]: Memphis (97b: NP).
99–110 ["]: Abydos graffiti (many written by Cyprian sailors; corrected texts in Eph. 3.97–112, 116).
111–113 [Egypt Ph c. 4 cent. B.C.]: Ipsambul colossus (6 cent. ?).
114–121 [Greece Ph 4–2 cent. B.C.].
122 [Malta Ph 2 cent. B.C.] (=Lidz. 53).
123 [Malta Pu 6? cent. B.C.] (=Lidz. 54).
124–132 [Malta and neighboring islands Pu 4–2 cent. B.C.].
133–138 [Sicily "].
139–163 [Sardinia "].
144 [Nora, Sardinia Pu 6? cent. B.C.] (=Lidz. 60).
149–152 [Sulci, Sardinia NP].
164 [Italy Pu?].
165 (Marseilles Tariff) [Marseilles, France (from Carthage) Pu 3 cent. B.C.] (=Lidz. 63).
166 ff. [Carthage Pu 4–2 cent. B.C.].
except: 174, 580, 2992, 3244–3251 [Carthage NP].

Lidz. 5 =CIS 1.
6–10 [Sidon Ph c. 5 cent. B.C.].
11 [" 3–2 cent. B.C.].
12–16 [Tyre "].
17 =CIS 5.
18–29 [Cyprus Ph 4–3 cent. B.C.]: Cition.
30–34 ["]: Idalion, Tamassos.
35–36 ["]: Lapethos.

Lids.	37	[Egypt Ph 2–1 cent. B.C.]: Memphis.
	38–42	[" 4 cent. B.C.]: Abydos.
	43	[" 6 cent. B.C.]: Ipsambul.
	44	[" 4–2 cent. B.C.].
	45–51	[Greece Ph 4–2 cent. B.C.]: Athens.
	52	[" 1 cent. B.C.]: Athens.
	53	=CIS 122.
	54	=CIS 123.
	55–62	[Malta, Sicily, Sardinia Pu 4–2 cent. B.C.].
	60	=CIS 144.
	63	=CIS 165.
	64	[Avignon in France (from Carthage?) Pu 3 cent. B.C.].
	65	[Spain Pu].
	66–101:	North Africa:
	66–90	[Carthage Pu 4–2 cent. B.C.].
	91–92	[Susa (Hadrumetum) Pu 2–1 cent. B.C.].
	93	[Thugga "].
	94–99	[Cirta (Constantine) "].
	100	=CIS 149.
	101	[El-Amruni NP 1 cent. A.D.].

INSCRIPTIONS DISCOVERED SINCE 1900

Byb. 1: Ahiram insc. [Byblos Ph 13 cent. B.C.].
Dussaud, Syria 5 (1924).135–45; 6 (1925).104.
Montet, Byblos et l'Égypte 235, Pl. cxxviii.
Lidzbarski, Nach. Ges. Wis. Göttingen (Phil. Kl.) 1923(–24).43; OLZ 30 (1927).453.
Vincent, RB 24 (1925).183; 25 (1926).463.
Cook, PEF 1925.210.
Torrey, JAOS 45 (1925).269.
Bauer, OLZ 28 (1925).129.
Albright, JPOS 6 (1926).76; 7 (1927).122.
Spiegelberg, OLZ 29 (1926).735.
Meyer, Sitzungsb. Berlin Ak. Wis. 1929.204 (cf. Syria 10 (1929).368).

Byb. 2: Yehimilk insc. [Byblos Ph 12–11 cent. B.C.].
Dunand, RB 39 (1930).321.
Montet, CRAc. 1929.250.

Byb. 3: Abibaal insc. [Byblos Ph 10 cent. B.C.].
Dussaud, Syria 5 (1924).145; 8 (1927).81 n.
Montet, RB 25 (1926).321.
cf. Eph. 2.167.

Byb. 4: Elibaal insc. [Byblos Ph 10 cent. B.C.].
Dussaud, Syria 6 (1925).101–10.
Montet, RB 25 (1926).323.
Vincent, RB 25 (1926).462.
Torrey, JAOS 46 (1926).237.
Lidzbarski, OLZ 30 (1927).453.

Byb. 5: Yehawmilk. = CIS 1.

Byb. 6: Batna'm insc. [Byblos Ph 4 cent. B.C.].
Dunand, Kêmi 4.151–6.
Friedrich, OLZ 38 (1935).348–50.

Byb. 7: Byblos Roman insc. [Byblos Ph 1 cent. B.C.].
Dussaud, Syria 6 (1925).269.

Iddo: short insc. on a bronze spearhead [Roueisseh in Lebanon Ph c. 11 cent. B.C.].
Ronzevalle, Mélanges de l'Univ. St. Joseph 1926.329–58.
Dussaud, Syria 8 (1927).185.

Klmw: Kilamuwa (Kilamū) insc. [Zenjirli in North Syria Ph 9 cent. B.C.].
von Luschan, Ausgrabungen in Sendschirli 4.374.
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Torrey, JAOS 35 (1915–17).364.
Albright, JPOS 6 (1926).84.
Montgomery, JBL 47 (1928).196.
For the later Aram. inscs. from Zenjirli cf. NE 440; Cooke 159.

cf. *ZKR*: Aramaic-Canaanite insc. of Zakir [near Aleppo 9 cent. B.C.].
Pognon, Inscriptions sémitiques 156–78.
Nöldeke, ZA 21 (1908).375.
Lidzbarski, Eph. 3.1.
Montgomery, JBL 1909.57.
Torrey, JAOS 35 (1915–17).353.
Albright, JPOS 6 (1926).85.

Ur: on ivory box [Ur (written in a local colony of Phoenicians?) Ph 7 cent. B.C.].

Burrows, JRAS 1927.791.
Dussaud, Syria 9 (1928).267.
Savignac, RB 27 (1928).257.

Of the remaining Phoenician inscriptions discovered since 1900 the chief ones are:

Bodastart: Lidz. 8 and 9; RES 287–93, 765–7, 1200; Torrey, ZA 26 (1912).77.
Amrit stele: Eph. 1.282; RES 234.
Gersapon: Eph. 2.169; RES 535 and 935.
Abdubast: Eph. 3.52; RES 800 and 918.
Umm-el-Awamid inscs.: Lidz. 14, 15; RES 207, 250, 254, 307, 504.

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NP: 1–117.	listed in Schröder 63 ff.
2.	NE 434.
7, 10.	JA 1916.1.88–9 (7 also JA 1917.1.166).
11.	JA 1916.2.516; 1917.1.152.
13.	JA 1917.1.156.
15.	JA 1916.2.498.
16–17.	JA 1916.1.91–2.
18–21.	JA 1916.2.500–2.
22–29.	ib. 485–91 (24 also JA 1916.1.86).
30.	JA 1917.2.72.
31.	JA 1916.2.503.
32.	ib. 492.
33.	ib. 517.
34.	ib. 504.
35–65.	JA 1917.1.147–64 (45 also JA 1916.1.92; 58. ib. 453).
66–69.	JA 1916.1.93–4; 1917.1.165 (69 also ib. 160; 1916.1.453).
70.	JA 1916.1.85; 1917.1.165.
71–72.	JA 1917.1.165–6 (72 also JA 1916.1.85).
74.	JA 1916.1.84; 1916.2.504; 1917.2.50.
75, 77.	JA 1916.2.505 (75 also JA 1917.2.41).
82–83.	JA 1916.2.507.
84–85.	ib. 506–8.
86.	JA 1917.2.45 (in Pu script).
87–88.	ib. 42.
89–90.	ib. 47–8.
91.	ib. 44.
92.	ib. 41.

NP: 93–94. ib. 46.
95. ib. 44.
96. ib. 40.
97–98. ib. 44.
99–100. ib. 43.
101–102. ib. 47.
103–104. ib. 44–5.
105. =NP 74.
106. ib. 41.
107–109. ib. 47 (108 also JA 1917.1.165).
110–117. ib. 31–5 (113=NP 41).
118. CIS 3244.
119. =NP 70.
120–121. Euting, Punische Steine, Pl. 39 (120=NP 72).
122. CIS p. 181.
123. JA 1916.1.458; NE 435; Cooke 53.
124. NE 437; Cooke 55.
125. Euting, ZDMG 29 (1875).237, Pl. 3.
126. CIS 3245.
127. CIS 3246.
128. CIL 4636.
129. unpublished.
130. NE 438; Cooke 56.
131. JA 1917.1.156; 1917.2.74.

Costa 1–135: JA 1917.2.50–72 [Cirta, N. Afr. Pu, except where marked NP].

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(including articles containing new transcriptional material; on recent inscriptions, see p. 158.)

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PERIODICALS

AfO	Archiv für Orientforschung.
AJA	American Journal of Archaeology.
AJSL	American Journal of Semitic Languages.
ASOR	American Schools of Oriental Research.
Bull. arch. Com.	Bulletin archéologique du Comité des Travaux historiques et scientifiques.
CRAc.	Académie des Inscriptions et Belles-Lettres: Comptes rendus.
IF	Indogermanische Forschungen.
JA	Journal asiatique.
JAOS	Journal of the American Oriental Society.
JBL	Journal of Biblical Literature.
JEA	Journal of Egyptian Archaeology.
JIAN	Journal international d'archéologie numismatique.
JPOS	Journal of the Palestine Oriental Society.
JQR	Jewish Quarterly Review.
KF	Kleinasiatische Forschungen.
KZ	Zeitschrift für vergleichende Sprachforschung (Kuhn's Z.).
Lg.	Language.
OLZ	Orientalistische Literaturzeitung.
PEF	Palestine Exploration Fund. Quarterly Statement.
RB	Revue biblique.
Rev. Tun.	Revue tunisienne.
TLZ	Theologische Literaturzeitung.
ZA	Zeitschrift für Assyriologie.
ZAW	Zeitschrift für die alttestamentliche Wissenschaft.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.
ZDPV	Zeitschrift des Deutschen Palästinavereins.
ZS	Zeitschrift für Semitistik.